

ԱՄԵՐԻԿԱՅԻ ՀԱՅ ԱԻԵՏԱՐԱՆՉԱԿԱՆ ԸՆԿԵՐԱԿՑՈՒԹԻՒՆ
ARMENIAN MISSIONARY ASSOCIATION OF AMERICA



AMAA NEWS



Dedicated to the Memory of
Edward Avedisian, Benefactor of
AMAA's Khoren and Shooshanig Avedisian School
in Yerevan, Armenia



LVII 1
Jan - Feb - March
2023



SINCE 1918

AMAA

ARMENIAN MISSIONARY
ASSOCIATION OF AMERICA

ԱՄԵՐԻԿԱՅԻ ՀԱՅ ԱՄԵՏԱՐԱՆՉԱԿԱՆ
ԸՆԿԵՐԱԿՑՈՒԹՅՈՒՆ

AMAA NEWS

is a publication of

The Armenian Missionary Association of America
31 West Century Road, Paramus, NJ 07652
Tel: (201) 265-2607; Fax: (201) 265-6015
E-mail: info@amaa.org
Website: www.amaa.org
(ISSN 1097-0924)

The AMAA is a tax-exempt, not for profit
organization under IRS Code Section 501(c)(3)

Zaven Khanjian, Executive Director/CEO

OFFICERS

Nazareth Darakjian, M.D., President
Gary Phillips, Esq., Vice President
Phyllis Dohanian, Co-Recording Secretary
Thomas Momjian, Esq., Co-Recording Secretary
Nurhan Helvacian, Ph.D., Treasurer

EDITORIAL BOARD

Zaven Khanjian, Editor in Chief
Louisa Janbazian, Associate Editor, Art Director
Magda Poulos, Contributor
Jane Wenning, Contributor

CHANGE OF ADDRESS

In order to keep our mailing list up to date, please
send all corrections, along with the old address, to:
AMAA NEWS
31 West Century Road
Paramus, NJ 07652
E-mail: amaanews@amaa.org

DESIGN

Caspianseal.com

NAMEPLATE

Yearbook, Inc.

PRINTING

Printsolutions.info
Englewood, NJ
Tel: (201) 567-9622

*The Editorial Board of the AMAA News reserves the right
to edit or abridge articles submitted for publication in
accordance with publication policies.*

[f](https://www.facebook.com/amaainc) [i](https://www.instagram.com/amaainc) [y](https://www.youtube.com/amaainc) [in](https://www.linkedin.com/company/amaa-inc) @AMAAInc

CONTENTS

Jan • Feb • March 2023 /// LVII 1

- 3 Editorial - Rejoice in Suffering - By Zaven Khanjian
- 4 AMAA Holds 'Pray+Act' Events on Zoom to Support and Advocate for Armenia and Artsakh
- 6 AMAA Artsakh Representative Viktor Karapetyan's presentation at the Pray + Act for Armenia + Artsakh Zoom event held on Saturday, January 7, 2023
- 8 AMAA Prays and Responds to the Earthquake Stricken Community in Aleppo
- 10 Inspirational Corner - The Power of an Indestructible Life By Dr. Heather Ohaneson
- 11 Remembering Edward Avedisian (1937-2022)
- 12 In Memoriam: Edward Avedisian
- 13 Edward Avedisian - Obituary
- 15 The School that Empowers For a Bright Future By Harout Nercessian
- 20 Around the Globe - Armenian Evangelical Church of Belgium
- 22 The Urgency of a Worldwide Constitution For the Armenian Evangelical Community By Prof. Dr. Yervant H. Kassouny
- 25 The Origins of the Basques By Rev. George Terian
- 26 James G. Jameson Essay Contest Now Open to High School and College Students
- 27 Haigazian University Hosts Diaspora Conference
- 28 AMAA Scholar Spotlight - Melani Salibian
- 29 Service of Thanksgiving Launches Centennial of the Armenian Evangelical College
- 30 AMAA Christmas Joy Programs Spread the Good News of Christmas Throughout Armenia and Artsakh
- 31 Andy Loussarian Celebrates Nine Decades of Sacrificial Service By Harout Nercessian
- 32 AMAA and AEUNA Leaders Meet with Armenian Denominational Leaders
- 33 ԱՅԱԸ-ի Արցախի Ներկայացուցիչ՝ Վիկտոր Կարապետյանի Խօսքը Աղօթե + Գործե Հայաստանի + Արցախի Համար Zoom Միջոցառումներուն
- 34 Եղուարդ Աւետիսեան - Խոնարհ Մարդ մը Առատաձեռն Հոգիով
- 36 Հայաստանեայց Աւետարանական Համահամայնքային Սահմանադրութեան մը Անհրաժեշտութիւնը - Փրոֆ. Դոկտ. Երուանդ Բ. Զասունի
- 40 ՀԱՄԱՏՔ, ՅՈՅՍ ԵՆ ՍԵՐ - Հեղինակ՝ Վեր. Դոկտ. Վահան Յ. Թուրքիկեան (Գրախօսական - Վեր. Սերոբ Ճ. Մկրտիչեան)
- 41 Faith, Hope & Love by Rev. Dr. Vahan H. Tootikian (Book Review By Rev. Hendrik Shanazarian)
- 42 The Story of Musa Dagh Available for Children (Book Review)
- 42 42nd Volume of Haigazian Armenological Review Launched
- 43 Bookstore Featured Books
- 44 Obituaries
- 47 Breaking Through the Darkness With Light - Solar Panel Project for Lebanon and Syria

Rejoice in Suffering

*...we rejoice in our sufferings, knowing that suffering produces endurance, and endurance produces character, and character produces hope, and hope does not put us to shame, because God's love has been poured into our hearts through the Holy Spirit who has been given to us. **Romans 5:3-5***

By **Zaven Khanjian**, AMAA Executive Director/CEO

Has suffering become our routine? Do we need to be in a war or earthquake zone to suffer? When our kin or other members of God's creation suffer, we all suffer.

As a mortal human being I imagine many of you joined me like Job, pleading 'enough, oh Lord.'

Still recovering from the impact of the 44-day Artsakh War and a decade of violence, death and destruction in Syria, our people have just tasted the sour cup of a blockade in Artsakh and a devastating earthquake in Turkey and Syria.

As I scribe these lines it will be 74 days since Azerbaijan cynically cut off the lifeline of Artsakh blocking the Lachin corridor to passage of people, vehicles, and goods. The blockade has endangered the lives of 120,000 peaceful indigenous inhabitants of Artsakh cutting food supplies, medicine, and life essentials, separated families, and threatened ethnic cleansing resulting in the depopulation of a centuries old Homeland.

Not yet reeled from the trauma of a decade long war and an economic meltdown enforced through inhuman and cruel sanctions, Northern Syria and the City of Aleppo experienced an earthquake of 7.8 magnitude the like of which is not in the memory of the region. Thousands died, were injured, left homeless or traumatized beyond imagination.

AMAA is in the business of suffering. Suffering to endure, endure to build character and arm with hope. Hope not just for us but especially for all those who are on ground zero of suffering. For without our solid endurance, Christ mirrored character, and anchored hope we cannot carry on a mission, lend a hand, and secure a smile.

Suffering strengthens our resolve, purifies our character, and empowers us with hope.

Armed with the love of God poured into our hearts, we rejoice in our suffering to relieve the suffering of others. Join us in our efforts and our mission to produce hope, redeem suffering and bring forth a joyful life in the love of our Creator.

Thank you for your endurance, character, and hope. Thank you for enjoying suffering in the love of God.

We dedicate this issue of AMAA News to our dear friend, AMAA Board and committee member Edward Avedisian, who passed away in December. Ed was a gracious supporter of the AMAA who believed in giving a free education to the children of his beloved Armenia through the founding of the Avedisian School in Yerevan. The AMAA will pay tribute to Ed on October 21, 2023 at our 104th Annual Meeting Banquet in San Francisco, CA.



February 23, 2023
Glendale, California

ARTSAKH UNDER BLOCKADE

Where There is a Need
AMAA is Present!



AMAA Holds ‘Pray+Act’ Events on Zoom to Support and Advocate for Armenia and Artsakh

We are hard pressed on every side, but not crushed; perplexed, but not in despair; persecuted, but not abandoned; struck down, but not destroyed.

2 Corinthians 4:8-9

Since the 44-day war of Artsakh, the Armenian Missionary Association of America (AMAA) has organized several Pray+Act for Artsakh and Armenia Zoom events. These Zoom events have allowed AMAA members and friends to stay current on the ongoing situation in the Homeland, to come together to pray for their brothers and sisters living in Armenia and Artsakh, and to learn how they can help support them in their time of great need and suffering. Over 125 viewers have participated in the most recent two Zoom events of the year which were held on Saturday, January 7, 2023, and on Saturday, February 4, 2023. Two more Zoom events are currently scheduled for Saturday, March 11 and Saturday, April 1.

Artsakh has been under a full blockade by Azerbaijan for over two months resulting in an ongoing humanitarian

crisis. A total of 120,000 people including 60,000 females, 30,000 children, 20,000 seniors and 9,000 people with disabilities have been affected to date with over 16,000 people being displaced.

There is an acute shortage of food caused by the blockade, an intentional disruption of gas and electricity, an absence of heat and hot water, a high risk of malnutrition and starvation, lack of proper and necessary health care, and shortages of medication, baby formula and hygiene supplies. Businesses and schools have been shut down, the infrastructure has been deliberately attacked, and there has been huge economic damage to the country and its people.

During the January 7 Zoom event, State Minister of Artsakh Ruben Vardanyan, Advisor to the State Minister of Artsakh Artak Beglaryan, and AMAA Representative in Artsakh Viktor Karapetyan participated

and reported on the current situation due to the blockade.

Mr. Vardanyan thanked the AMAA for its ongoing support to Artsakh, spoke about the general situation and expectations from friends and compatriots of the Diaspora and said, “Despite the challenges that we are facing, it is definitely a unique time for our nation to become more unified.” He reported on the status of Artsakh and emphasized the shortage of basic necessities, food, medicines, interruptions of electricity and gas supplies, as well as families who have been separated. He said, “Despite all these challenges, the Artsakh people are showing strong character, and they resist and fight for their independence.”

Mr. Vardanyan also spoke about the ongoing negotiations to put pressure on Azerbaijan to end the blockade. He encouraged Diaspora Armenians to be more organized and consistent in trying

to convince international humanitarian organizations to put pressure on their governments and sanctions on Azerbaijan. Mr. Vardanyan concluded his remarks suggesting all not to pray only for food or to end the blockade of the road. "More than that," he said, "we are facing an existential crisis, as we are fighting for our own life and the blockade is just one small element of the pressure by the enemy." He urged all to "pray for fairness of our society, trust in our leaders and trust in the future, because if we don't see the future, we don't trust our leaders and the future, it doesn't matter how much money we raise, or how much food we bring in, we will continue to lose against our enemies."

Mr. Beglaryan also thanked the AMAA for its ongoing prayers and efforts for Artsakh. "The main thing we need is to be unified and to have unified efforts to tackle this issue. This is not a short-term problem, but the continuation of a long-term problem," said Mr. Beglaryan. "We need to be unified to overcome this phase and to prevent new and more brutal phases."

In his report, AMAA Representative in Artsakh Mr. Karapetyan said, "Despite the ongoing blockade and the difficult situation in Artsakh, AMAA continues to operate our office in Artsakh, as well as our Kindergartens and "Shogh" Day centers. Our Kindergartens are the only ones that remain open, and our team in Artsakh continues to reach out and help those in need. Together, with Armenia, together with the Diaspora, together we will find the path through liberation... for the bright future of our people."

During the February 4 Zoom event, following the opening comments and welcome from AMAA Executive Director/CEO Zaven Khanjian, reports were presented on the blockade and current conditions in Artsakh by Human Rights Ombudsman of the Republic of Artsakh Gegham Stepanyan, AMAA



State Minister of Artsakh Ruben Vardanyan and Advisor to the State Minister of Artsakh Artak Beglaryan at the January 7 Pray+Act Zoom event.



From left: Human Rights Ombudsman of the Republic of Artsakh Gegham Stepanyan, AMAA Artsakh Representative Viktor Karapetyan, AMAA Armenia Representative Aren Deyirmenjian, and AMAA Armenia Director of Strategic Initiatives Lusine Ohanyan, participants in AMAA's February 4 Pray+Act Zoom event.

Artsakh Representative Viktor Karapetyan, AMAA Armenia Representative Aren Deyirmenjian, and AMAA Armenia Director of Strategic Initiatives Lusine Ohanyan.

Mr. Stepanyan, with a PowerPoint presentation, spoke about the humanitarian and human rights consequences of blocking the only road connecting Artsakh to Armenia





AMAA Artsakh Representative Viktor Karapetyan's presentation at the Pray + Act for Armenia + Artsakh Zoom event held on Saturday, January 7, 2023

Kind and warm greetings from Artsakh, which is under continuous siege. As you know, since December 12, the path to life is closed. The child is separated from the mother and thrown to the disdains of the world. Artsakh is facing many problems. In some cases, they are hard to solve problems. But Artsakh exists, it lives, and this undeniable fact should not be overlooked.

In Artsakh, 120,000 people live, get educated, work, eat, receive medical treatment and... dream. They dream to live peacefully in Artsakh, in their Homeland. 30,000 of them are children who grew up too soon in these 27 days and unfortunately they understand the meaning of the word "there isn't" without further explanation.

Today, there is no food, no widely available consumer goods, medicines, gasoline, and liquified gas in Artsakh. Among the long and sad list of 'there is none' are the natural gas and electricity outages, opportunities to reunite families, the desire to return to one's home, the longing to hug the child's grave.

But do not despair... Artsakh is strong. This tense situation does not weaken us. Yes, there is concern and anxiety, but there is also dignity, the dignity of the Armenian. Finally, the Armenian is in his/her home, in his/her land. And if the enemy thinks that by depriving an Armenian living in Artsakh of food or gas, he can also deprive him/her of his/her Homeland and land, then he is gravely mistaken.

Of course, the aggressor is defeated by our endurance and will. In fact, those who decide the fate of small nations have not been successful to dictate their will on Artsakh. But now that they realize, the world is silent and mute. And no one has the courage and the will to tear down the mask of the evil, to pursue the truth... and that's the only way. "Illiberality has no justification and freedom has no alternative"... Anyway, there are only vain calls to live together with the Turk... No, my friends, no, because they are them, and we are Armenians, Artsakh Armenians... In my understanding, the adverb "together" is Armenia, Artsakh and the Diaspora and it is unwavering. Together we will find the way to save Artsakh for the interest of the Armenian people and for the coming bright future of our Fatherland.



AMAA Askeran KG
Faith and Work!

and the World, the right for an adequate standard of living, the right to freedom of movement for separated families, the right to healthcare, children's right to education, deliberate and consistent disruption of critical infrastructure and negative economic consequences. He thanked the AMAA for its ongoing support.

Mr. Karapetyan, AMAA Representative in Artsakh, said, "Today is not the 54th day of blockade and conformity, but the 54th day of the world being silent and the 54th day of our resilient battle." He also reported that AMAA Kindergartens in Stepanakert, Martakert and Askeran are still open, and the "Shogh" Day centers are functioning. He concluded his presentation by emphasizing that "Artsakh is not just a piece of land. It is the Homeland."

AMAA Representative in Armenia Aren Deyirmenjian said that these are very trying times in Armenia and Artsakh and mentioned some of the activities that AMAA Armenia is currently involved in to find a remedy to this situation. Last month, through the Ministry of Social Affairs and ICRC, baby formula has been sent to Artsakh and six tons of food and supplies are in the border town Goris to be transported to Stepanakert. Together with all educational NGOs in Armenia, a letter was written to the United Nations reporting that the right to children's education had been violated. "We have also helped a number of Artsakh families stuck in Armenia with food,

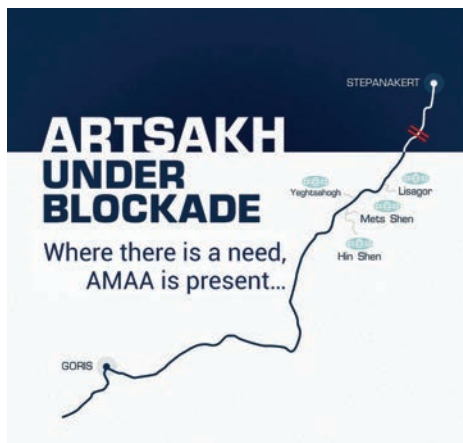
medicine and financial assistance,” added Mr. Deyirmenjian.

Ms. Ohanyan spoke of her recent visit and experience to four border villages inside Artsakh – Yeghtsabogh, Lisagor, Mets Shen, and Hin Shen. Despite many obstacles and the fact that the border was closed, she was able to deliver emergency necessities and supplies as well as AMAA’s Christmas Joy packages for the children, which spread the Good News of Christmas. “It was a very dangerous mission and we prayed for her,” said Mr. Deyirmenjian. “She went to the border because it is a work of faith, and we must keep the faith and trust God.”

The Pray+Act Zoom events were moderated by AMAA’s Christian Life Committee Chair Rev. Dr. Haig Kherlopian. During the Zoom events, each presentation was followed by a prayer asking God to help give strength to the people of Artsakh to overcome this situation and have an everlasting peace in the region.

Since opening the Artsakh AMAA Center in the mid-1990s, the Association has implemented various educational, social, and humanitarian programs in several towns and villages such as kindergartens, camps, “Shogh” Day centers, and other relief and humanitarian services to “Empower Artsakh Families.” AMAA has not ceased its service due to the blockade. Even though Artsakh is blockaded and facing numerous challenges and many educational institutions and organizations have had to close, AMAA continues operating its Kindergartens, “Shogh” centers, and offices. All social programs including providing baby formula, home visits, sponsorship, Christmas events in the villages, and spiritual services continue.

In the words of AMAA Representative in Artsakh Viktor Karapetyan, “Do not despair... Artsakh is strong.” And in the words of AMAA Executive Director/CEO Zaven Khanjian, “We have persevered by our faith in God.”



KINDERGARTENS



"SHOGH" DAY CENTERS



RELIEF TO SCHOOL CHILDREN

AMAA Prays and Responds to the Earthquake Stricken Community in Aleppo



God is our refuge and strength ...we will not fear, though the earth gives way and the mountains fall into the heart of the sea, though its waters roar and foam and the mountains quake with their surging... Psalm 46:1-3

Barely recovered from the acts of war and completely overwhelmed by the unprecedented economic crisis, Syria is faced with a new disaster – a deadly earthquake. On February 6, 2023, at 4:17 am local time, residents within the greater Aleppo provinces were rocked by a 7.8 magnitude earthquake. Later, it was followed by two more earthquakes, one with a 7.5 tremor, and continuing aftershocks. On Monday, February 20, at 8:04 pm local time, the residents within the greater Aleppo provinces, were rocked once again by a 6.4 magnitude earthquake

In addition to human losses, churches, buildings, and institutions suffered extensive structural damage, some even flattened. Soon after becoming aware of the extent of damage in the city of Aleppo, the Armenian Evangelical Bethel Church in Aleppo, under the leadership of Rev. Dr. Haroutune Selimian, President of the Ar-

menian Evangelical Community of Syria, immediately acted to help the community. People gripped by fear and left homeless, rushed to the streets, and tried to find shelter in churches, schools, and other centers. More than 350 families found shelter in

the halls and courtyard of Bethel Church. The Armenian Evangelical Community of Syria, with the financial support of the Armenian Missionary Association of America, and the encouragement of the Union of the Armenian Evangelical Churches in the



Near East, was one of the first respondents to the disaster with direct material support and taking care of the immediate and basic needs, along with moral support, counseling, and prayers. The Church has also been organizing special programs for the children in its playground to keep them preoccupied and encouraged.

On Thursday, February 10, the Consul General of Republic of Armenia Papken Badalyan, visited Bethel Church and spent time among the people expressing solidarity during this hard time.

“Armenia and Artsakh, with their own challenges and hardship, are always with us and share our pain and sorrow,” said Rev. Dr. Selimian. “And, instead of us extending our hands to Armenia, Armenia is now extending its helping hands to us by sending special aid to Syria and officially handing it over to the Syrian government.”

As the death toll and the number injured are rising every hour and day, Bethel Church, under the leadership of Rev. Dr. Selimian, continues to serve, encourage, and inject hope to all those who are affected by this devastating earthquake. Rev. Dr. Selimian reports that the current death toll in Syria is about 1,580 and the number of injured around 2,500-2,550. The number of those who are sheltered in Bethel Church and other churches and centers is decreasing little by little, as some are slowly returning home or finding alternate residences.

“We continue to serve them in the same way,” said Rev. Dr. Selimian. “Feeding them, counseling, and encouraging them. At the same time, we are recording all the collapsed and damaged buildings. We are sending special surveyors to evaluate and give us direction on how and when the repairs can start. We are also in the process of repairing the damage to the schools and plan to resume classes soon. On one hand, we try to reduce the pressure on them, and on the other hand, we give them signs of normal life as a psychological transition for them to return from the state of shock to normal life.”

Rev. Dr. Selimian also reports that the condition of many affected buildings remains dangerous. The authorities have marked approximately 40,000 buildings in Syria as dangerous and uninhabitable and must be evacuated immediately, of which approximately 13,000 are in Aleppo and its regions. “Now we are facing another alarm,” said Rev. Dr. Selimian, “because people who thought that they would be able to return to their homes, it appears that they are not allowed to. And this puts an-

other pressure and obligation on us – to find and rent houses to accommodate them. This is certainly not a natural process, because in three-room houses, 5-6 people are accommodated in each room, and this creates an unpleasant living situation.”

“We pray that the resilient spirit of the community in Syria will once again prevail rising up from the depth of this latest calamity,” said Zaven Khanjian, AMAA Executive Director/CEO.

Your support provides life-saving aid for those displaced by these devastating earthquakes. You can help families affected by this crisis by donating today using the enclosed envelope or visiting our website at amaa.org or scanning the QR Code below.



The Power of an Indestructible Life

By Dr. Heather C. Ohaneson*

What a gift, when something in the Bible strikes you, stark with meaning and mystery. Last year, a phrase leapt out and lodged itself in my mind. Ever since then, I have kept the single verse of **Hebrews 7:16** up as a tab on my computer as a sort of meditative prompt, a jewel to catch glimmers of as I go about my work. The author of Hebrews is explaining in what way Jesus has become a priest. Jesus does not inherit the priesthood as a descendant of Levi. (Jesus descends from the line of Judah, which has no tie to the priesthood.) Rather, He “has become a priest ... by the power of an indestructible life.” *By the power of an indestructible life!* Jesus’ life is indestructible! Jesus holds within Himself the power of a life that can never end! That power signifies and accomplishes many things. Here are five possible implications of His wondrous *dunamis*.

First, the power of an indestructible life indicates the divinity of Christ. At root, God is a God of life. God has life in Himself and is the source of all life. The notions of life and existence are closely related. According to classic Greek philosophical understandings of God, God is pure being. God necessarily exists; it is impossible for God as God to not exist. When translated as “I am that I am,” the description of God in Exodus 3:14 accords with this view of divinity. Being (*esse*) is essential to God; it defines the LORD. Similarly, living is what Christ does. He is inherently, irrepressibly alive. Maybe that is what we mean when we sing “death could not hold You down, You are the risen King” in William Murphy’s worship song *You Have Won the Victory*.

Second, death is not our end because we belong to the One who has the power of indestructible life! Hallelujah! At Easter, Christians celebrate that God brings life out of death. On the Cross, Jesus identifies with us in our sin and mortality so that we can identify with Him in His righteousness and unending life. The Son of God – the Lord of Life – experiences death; the second person of the Trinity *really* dies, He really loves us unto death. But He does not stay dead. His love is stronger than death (cf. Song of Songs 8:6). As Jesus teaches in John 10:18, “I have authority to lay [my life] down, and I have authority to take it up again.” Romans 6:4 elides Christ’s authority with the agency of the glory of the Father: “We were buried therefore with him by baptism into death, in order that, just as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life.”

Third, Jesus promises *abundant* life for His followers (John 10:10). We don’t have to wait to be resurrected unto everlasting life to experience the overflowing goodness of Christ. We can participate in the plenitude of Jesus’ power of indestructible life here on Earth as Jesus responds to our prayers, “accomplishing *abundantly* far more than all we can ask or imagine” (Ephesians 3:20b, emphasis mine).

Fourth, Jesus merits the priesthood on the basis of His power of indestructible life. He does not inherit the priesthood in what old-fashioned commentators refer to as a “carnal” way. The cause for His priesthood resides *within* Him – in His Spirit, it is implied (not His body). I have a funny image of the Father reading Jesus’ C.v. and saying: Conquering death qualifies You for this position! None of the Levitical applicants had this attribute!

Fifth, the power of His indestructible life means that Jesus always exists to intercede for us. Isn’t that beautiful? Part of what Jesus uses His unending life for is to plead the cause of imperfect human beings in an ongoing way. There will never be a day on which Christ cannot fulfill His priestly function of stepping in on our behalf to right our wrongs. “Consequently, he is able to save to the uttermost those who draw near to God through him, since he always lives to make intercession for them” (Hebrews 7:25). Go to this living Christ, dear ones, with all your praise and all your need. 🌈



* Dr. Heather C. Ohaneson is the Bridge Pastor of the Armenian Martyrs' Congregational Church in Havertown, PA.



Remembering
**Edward
Avedisian**

1937-2022

Edward Avedisian (Former AMAA Board member and Benefactor of AMAA's Khoren and Shooshanig Avedisian School in Yerevan, Armenia)

The AMAA is saddened to announce the passing of Edward Avedisian, AMAA Board and Committee Member, longtime supporter, founder, and principal benefactor of AMAA's Khoren and Shooshanig Avedisian School and Community Center, on Wednesday, December 7, 2022.

"Mr. Ed Avedisian was a humble man with a very generous heart and an immense love for Armenia and Armenian heritage. His legacy will remain alive for all of us and especially the generations of students at the Avedisian School in Yerevan. Truly, this is a big loss for the Armenian nation, but we hope that his life will be an example for others to follow," reflects AMAA Board of Directors President Dr. Nazareth Darakjian.

The son of Armenian Genocide survivors, Edward Avedisian was born in 1937 in Pawtucket, Rhode Island. He grew up in an immigrant neighborhood where he attended public school and served as president of his graduating class. He furthered his education on a scholarship to Boston University where he earned his BM and MM degrees.

Mr. Avedisian's professional career spanned four disciplines: a performing symphonic musician, a university professor, an arts administrator, a consummate investor and philanthropist. For 35 years Mr. Avedisian was a member of the Boston Pops and 43 seasons with the Boston Ballet Orchestra, as a clarinetist. He also appeared outside the United States as soloist with the Armenian State Philharmonic, the Armenian Radio and TV Orchestra, and the National Chamber Orchestra of Armenia. He was also a visiting artist to Boston's sister city of Hangzhou, China.

AMAA Executive Director/CEO Zaven Khanjian states, "AMAA is honored and privileged for being long associated institutionally and personally with Board Member and philanthropist Edward Avedisian. We celebrate the gift that God has given our people and humanity – the gift of Edward Avedisian. His greatness is not in his philanthropy or the genius of the investor that he was but in the humble and incredible humanist Ed was. We shall dearly miss him but vow to continue his legacy through generations of illuminated children passing through the gates of institutions established and/or supported by Ed."

In 1998, Edward and Pamela Avedisian founded the Avedisian School in the Malatia-Sepastia district of Yerevan, operated by the AMAA, as a tuition-free Kindergarten for students from economically disadvantaged families. The current K-12 grade school building, which was officially opened on September 1, 2014, is the first building in the Republic of Armenia to achieve a Silver LEED Certification and also awarded the LEED Earth Designation. The School was the dream of Mr. Avedisian to honor his Genocide survivor parents, Khoren and Shooshanig Avedisian, who had placed an extremely high value on education throughout their lives. It is a living legacy to educate the next generations in an environment which fosters the love of learning through love, respect, service, integrity, and diligence.

Edward's philanthropy was vast and deep rooted, as it served countries located on both sides of the Atlantic. (Read Mr. Avedisian's full biography on the following pages). A longtime resident of Lexington, Massachusetts, Mr. Avedisian is survived by his wife, Pamela Wood Avedisian, his sister, Zvart Onanian, his brother, Paul Avedisian, and extended family. Edward is predeceased by his parents, Khoren and Shooshanig Avedisian, and his brother, Paramaz Avedisian. A memorial is being planned for Spring 2023.

Memorial donations can be made to the AMAA. To contribute online please visit: <http://weblink.donorperfect.com/InMemoriamAvedisian> or send donations to the AMAA at 31 West Century Road, Paramus, NJ 07652. Memo: Avedisian School Endowment Fund. 🇺🇸



Edward Avedisian

A humble man with a very generous heart

1937 - 2022



Edward Avedisian passed away in the evening of December 7, 2022 surrounded by his loving family. He was the beloved husband of Pamela Wood Avedisian. Edward was the third child of Armenian Genocide survivors, Khoren and Shooshanig (Ingilizian) Avedisian, born in Pawtucket, Rhode Island. Ed grew up in Pleasant View, a working-class neighborhood of Pawtucket with many immigrant families. There he attended public schools and was president of his graduating class – 1955 Pawtucket East (Tolman) High School. He furthered his education on a scholarship to Boston University, where he received his bachelors and masters in music in 1959 and 1961. He also received an RCA scholarship for advanced orchestral training at Tanglewood, the summer home of the Boston Symphony Orchestra. He was twice appointed a Fromm Fellow for contemporary music performance at Tanglewood under the direction of Aaron Copland and received an American National Theater Academy Award for his performances in Europe in 1962.

Edward was a professional clarinetist, performing for 35 years with the Boston Pops Esplanade Orchestra, together with the Boston Ballet Orchestra for 43 years. He also held posts in the Atlanta and the North Carolina Symphonies, Boston Opera Co., Boston Lyric Opera and Harvard Chamber Orchestra, as well as fulfilling substitute engagements with the Boston Symphony and the Metropolitan Opera. He appeared as soloist with the Armenian State Philharmonic, the Armenian Radio and TV Orchestra and the National Chamber Orchestra of Armenia, and was visiting artist to Boston's sister city of Hangzhou, China. Edward also served as Artistic Administrator of the Harvard Chamber Orchestra (a professional summer orchestra at Harvard University (Prof. Leon Kirchner, Music Director (1977-1992))). In addition, he served as orchestra committee chairman with both the Lake George Opera Festival and the Boston Ballet Orchestra, where he wrote and successfully negotiated the first union contracts for both organizations.

Throughout his career with the Boston Pops Esplanade Orchestra, under the conductorship of Arthur Fiedler, John Williams and Keith Lockhart, he performed on tour at numerous marquee venues all over the United States including the Hollywood Bowl, Carnegie Hall, Lincoln Center, Wolf Trap,

Ravinia, Tanglewood, with two tours in Japan. In addition to performing, he served as orchestra personnel manager for tours of the Orchestra. He accompanied numerous gifted performers from every musical genre, including Aerosmith, Whitney Houston, Tony Bennett, Luciano Pavarotti, Leontyne Price, and even Big Bird. During his musical career, he also taught clarinet at Boston University and Endicott College where he met Pamela Wood, who later became his wife and life partner of more than 44 years.

While pursuing his music career, Ed was a quiet investor of numerous companies, from technology to healthcare. He read business publications daily and would take articles and prospectuses to read on the long plane rides while on tour. He was self-taught and invested wisely such that he slowly amassed enough resources to focus on his next act, Philanthropy.

His philanthropy focused on education, music, and medicine. His first major effort was to honor his parents and the importance of education which was instilled in each of their four children. In 1994, to celebrate his mother's 90th birthday, he announced that he and Pamela were opening a public school in Armenia to be named the Khoren and Shooshanig Avedisian School. The school was opened in 1999 with 75 students (25 each of 3-, 4- and 5-year-olds) and was housed in a Soviet era building in one of the poorest neighborhoods of Yerevan, the nation's capital. Every year a grade was added on so that those children could continue, to the point where it was bursting at the seams. In 2014, still in the neighborhood, a newly-constructed, Silver LEED-certified school was opened, designed to house some 1,000 students, from pre-k through grade 12. It was the first LEED certified building, not only in Armenia, but in the entire Caucasus region. In addition to being a long-standing Board Member of the Armenian Missionary Association of America, Ed remained deeply involved in the operation of the Avedisian School, which helped solidify its superior and lauded reputation.

As strategic as Ed was with his investments, he was equally so with his philanthropy. He deliberately established the Avedisian School in an underprivileged neighborhood so that its children could receive the best education for free, along with school uniforms and two meals a day. The school can only accept students from its neighborhood. It has received great acclaim, garnering

many academic awards, including its principal being twice-named best in Armenia. Edward also became heavily involved with American University of Armenia, serving on its Board of Trustees while naming the Paramaz Avedisian Building after his late brother and naming centers of excellence at AUA in honor of his sister, Zvart Avedisian Onanian, and brother, Paul Avedisian. In doing so, he forged ties between the Avedisian School and AUA to create a pipeline whereby deserving high school graduates could receive a college education free of charge. Edward made more than 40 visits to Armenia to accompany his mother, oversee his projects, attend school events and graduations, and participate in board meetings.

His philanthropy was also directed to supporting academic and cultural institutions in his home states of Rhode Island and Massachusetts, where he named the Paramaz Avedisian Building at the University of Rhode Island College of Pharmacy, the Zvart Onanian School of Nursing at Rhode Island College, and the Vartan Gregorian Building at the National Association of Armenian Studies and Research (NAASR) in Belmont, Massachusetts, where he also served on its Board. Edward endowed four chairs in the Boston Ballet Orchestra to honor former fellow musicians, and helped ensure that its productions will always include live music performed by a professional orchestra. His last gift was truly transformational, when in September he named the Aram V. Chobanian and Edward Avedisian School of Medicine at Boston University, to honor his lifelong friend, former president and dean emeritus of Boston University.

Edward was the recipient of the Ellis Island Medal of Honor, and two honorary doctorates, from the University of Rhode Island and Boston University. Former President of Armenia Serge Sargsyan twice awarded him with the Movses Khorenasi Medal for Contributions to Education, Culture, Literature & the Arts. American University of

Armenia conferred Edward with its inaugural Presidential Commendation Award, and he was also honored with a Distinguished Alumni Award by the College of Fine Arts at Boston University.

Other endeavors included Ed's passion for collecting antique and classic automobiles, first as a young man when he needed transportation to Boston University. That particular car, a 1931 Ford Victoria, he owned for over 55 years, was recently donated to the Ford Museum in Michigan. In the process he learned how to repair them, a necessity when driving such cars, and eventually he and a dear friend from Pawtucket ended up co-owning six Model As. He and Pamela had fun driving their 1929 Model A Ford around New England and, in 1987, drove it from Boston to Seattle, at a speed of no more than 45 miles an hour. A 1931 roadster, that he and Pamela later purchased, was featured in a Boston Pops Esplanade performance of Ragtime. Later in life he purchased and had restored a 1941 Lincoln Zephyr, which won best of show at a Lincoln Continental Owners' Club national meet. The car was also recently donated to the Lincoln Museum, also in Michigan.

Besides his wife, Pamela, Edward is survived by his sister, Zvart Onanian, his brother, Paul (Esta) Avedisian, his mother-in-law, Phyllis Wood, his sisters-in-law, Joyce Glenney and Janice Adkins, his brother-in-law, Gordon Wood, three generations of beloved nieces and nephews, many cousins who were like siblings, and dear friends who were like family. Edward was predeceased by his brother Paramaz and sister-in-law Saranelle Avedisian, and his brother-in-law Edward Onanian.

A memorial service will be held for him in the spring. In lieu of flowers, memorial contributions may be made to the Avedisian School Endowment Fund, in care of the Armenian Missionary Association of America, 31 West Century Road Paramus, NJ 07652, or online at amaa.org.





The School that Empowers For a Bright Future

By Harout Nercessian*

Khoren and Shooshanig Avedisian School and Community Center is a unique K-12 school in Armenia. It is a private, tuition-free school that provides outstanding education and character formation to low-income children, in modern, state-of-the-art and fully equipped facilities. The school launches students on a life-long journey of productivity, service, and fulfillment.

It all began with a search for the perfect birthday gift for mom. What to give mother Shooshanig who will soon turn 90? She had made it clear, in no uncertain terms, “don’t get me any gifts. I don’t need anything.”

The four Avedisian children, Edward, Paul, Paramaz, and Zvart are huddled. The question is challenging. What to get their precious mother who would soon qualify for the rarely awarded *nonagenarian* title? She

and dad sacrificed so much to raise them and especially for them to get quality education. After dad’s premature death, she raised them as a single mom.

Ed and his wife Pamela are struck with The Idea.

To honor their parents with a school in Armenia that bears their name. This will perfectly fit with their love of education and the fatherland. They gave each of their children a superb education. Now, they can pay it forward, with an exceptional school that empowers low-income children. A school that breaks the cycle of poverty and misery.

They all agree. Cognizant of its vast experience in education, Ed approaches the AMAA.

On March 28, 1998, Rev. Dr. Movses Janbazian, AMAA Executive Director, informs the Board that the Avedisians have allocated a substantial donation to start a school in Yerevan, Armenia. The AMAA

Board resolves to open the *Khoren and Shooshanig Avedisian School* in Yerevan, Armenia. **This is a momentous decision that will resonate in the lives of countless children in Armenia.**

The school will be located in the low-income neighborhood of Malatia-Sebastia District of Yerevan. Two AMAA Board-appointed committees immediately get to work. Melanya Geghamyan, an experienced school vice-principal and an active member of the Evangelical Church of Armenia, is appointed Principal. AMAA Armenia remodels and furnishes an unused kindergarten building allocated by the municipality.

Friday May 29, 1998 is the first school day at Avedisian School. Excitement is in the air. 75 kindergarten children are served by 21 teachers and staff. The school will grow by one grade per year.

The school’s reputation spreads like wildfire. People’s curiosity is stirred by the

top-notch education, the extracurricular learning programs, the student-centric instruction, and the Christian values governing the treatment of parents, students, and staff. Many dignitaries, including the First Lady of Armenia, government ministers, ambassadors, authors, artists, and educators visit the school.

September 20, 1999 is a memorable day. The official opening ceremony takes place at 11:00 am, in the attendance of AMAA leaders, Avedisian School Board members, educators, community and religious leaders, parents, and school staff.

Addressing the audience, school advisor, Hagop Loussarian, an educator appointed by AMAA, remarks, "Today is an emotional day. Faithful to its history, AMAA has opened a school in the Homeland. Armenian Evangelicals have always built schools next to the churches."

Rev. Dr. Janbazian expressed his profound appreciation to the Avedisians, "without whom the school would remain just an idea." He acknowledged their Genocide survivor parents, Khoren and Shooshanig, "without whose sacrificial parenting efforts this day would not be possible. Although genocide had barbarically tossed them to foreign lands, their Homeland-longing tormented souls remained faithful to their Christian Armenian heritage, which they faithfully instilled in their children."

Talking about his upbringing, Ed remembered the first words that his parents taught their children, "education, education, education." Pamela Avedisian spoke of

Shooshanig's strikingly earnest and profound concern for the Armenian nation.

Soon, the need for a new, state-of-the-art school building became obvious. The Soviet-era building that housed the school was inadequate to accommodate high school classes and meet 21st century educational needs.

Following extensive discussions, on March 3, 2012, the AMAA Board takes the long-awaited landmark decision to construct a "leading-edge" school building. The primary benefactors are Edward and Pamela Avedisian. Charles and Doreen Bilezikian generously fund the construction of the elementary-Kindergarten building. They name it after Chuck's parents, Krikor and Beatrice Bilezikian, who had raised their children with generous doses of love, discipline, and education.

Ed Avedisian heads the construction committee appointed by the Board. He spares no effort to meticulously guide the design and construction process.

The groundbreaking ceremony takes place on June 22, 2012. AMAA Executive Director Levon Filian, the AMAA Armenia leadership team, benefactors Ed and Pamela, city officials, teachers, students, and parents were all elated at this precious gift to the children of Malatia-Sebastia.



The opening ceremony of Avedisian School on September 20, 1999.

The building is completed on schedule and within budget.

This talk-of-the-town building is an architectural landmark that exceeds the highest engineering standards and provides the best educational and recreational facilities for over 800 K-12 students. The 10,000 sq meter (107,000 sq feet) school building is matchless in Armenia. It provides large classrooms and hallways, 12 fully equipped laboratories and specialty rooms, a spacious library, two indoor gymnasiums, and a soccer field.

The children of Armenia deserve no less.

The building is environment friendly.

Solar panels provide hot water and electricity. Rainwater is recycled for irrigation. Vegetation grows on the "Green" roofs. "The entire building is one environmental laboratory," boasted Ed Avedisian.

Environmental education is weaved into the curriculum. Children are taught to



recycle, use energy and water sparingly. The school practices what it preaches. Nothing is landfilled. Waste is recycled or composted. The “garbage museum” brandishes the decorative and practical items made-of-waste by the students.

The 7-wing building is designed and constructed according to the Leadership in Engineering and Environmental Design (LEED) standards and is awarded the LEED Silver certificate, the first in Armenia.

September 1, 2014 is The Day. The students line up in front of the new building, impatient to walk in and explore. The facilities mesmerize parents and teachers. Classes begin. Excitement about this incredible gift fills the air. The students are inspired to learn.

October 8, 2014 is a memorable date. The glorious inauguration of the new building is about to get underway. The guest list will make even the most confident event organizer jittery. The Secret Service has secured the grounds. Understandably, the President of Armenia is late. Yet, the dignitaries are enjoying themselves being introduced to one another and talking about the eye-catching building that will house this hope-inspiring school.

The long list of attending dignitaries speaks loudly about the building’s acclaim - AMAA Executive Director/CEO Zaven Khanjian, Benefactors Ed and Pamela Avedisian and Charles and Doreen Bilezikian, President Serzh Sargsyan, government ministers, members of parliament, religious and community leaders, university presidents, educators, businessmen and more.

The two ribbon-cutting ceremonies are followed by a tour of the new facilities. The President is impressed.

The guests finally pack the 280-seat auditorium for the main event. They are delighted by musical performances and inspired by the speeches. For his outstanding contribution to nation-protection



(հայաստանի պաշտպանության նախարար), President Sargsyan honors Edward Avedisian with the Movses Khorenantsi Medal.

Only a potent educational system can justify this majestic building.

Avedisian School is fully licensed by the Ministry of Education (MoE). Its curriculum complies with and exceeds the government mandated curriculum.

The school recognizes that by far, the two most essential factors in student learning are teacher performance and parental nurture. Accordingly, it follows a rigorous process of teacher selection, assessment, and continuous training. Video recordings of classroom sessions are used to help teachers improve their performance.

Parents vastly appreciate their active engagement with the school and acknowledge the benefits of the school-provided parental trainings taught by professionals.

Cognizant of experiential learning power, the school takes full advantage of the 12 labs and specialty classrooms where the 725 students explore, learn about, and develop skills in various fields of science, information technologies, languages, arts, and humanities. They participate in one or more of the myriads of extracurricular activities, clubs, and programs.

Children with mathematical orientation thrive in the software programming classes taught by industry professionals. The students enjoy experimenting with different plants and crops in the greenhouse. The two language labs help children graduate with proficiency in foreign languages. Visitors are amazed at the beautiful paintings made by the gifted children of the painting club. Many students are attracted to the echo club that sensitizes them to environmental threats and turns





Melanya Geghamyan Principal of Avedisian School

Behind every great school there is a great principal. Melanya Geghamyan is that great principal behind the great Avedisian School. Thanks to her leadership, Avedisian students experience outstanding learning, character formation, and personal growth.

What distinguishes Melanya is not necessarily her impressive academic credentials, including a PhD in Education and her many accolades, including the “Best Principal” Gold Medal awarded by the Ministry of Education. However, still these are not the only marks of her effectiveness.

The secret to Melanya’s impactful leadership lies in the fusion of her superb personal qualities, outstanding leadership skills and professionalism. Her passion for education, steadfast dedication to the students, tireless work, inexhaustible energy, and discipline has, as a visitor once observed, made the School an “oasis of excellence.”

Those who know her are very impressed by her insatiable appetite for learning and personal development. Her impressive list of achievements and years of experience have not turned her into a prisoner of self-confidence. Her ambition for improvement drives her to constantly seek, explore, and try new methods and approaches in education. Thanks to her humility, she learns from both gurus and novices.

Students, teachers, and staff talk about Melanya’s unwavering demand for high standards and quality work in both academic and administrative matters.

And the results are visible.

The academic performance of the Avedisian School students is well-known. School visitors are pleasantly surprised by the polite and respectful demeanor of the students. The round-the-clock impeccable cleanliness of the building grabs visitor’s attention.

What students appreciate most about Principal Melanya is her personal care for and attention to each one of them. She knows each student by name and remembers their achievements and challenges. She spares no effort to individually encourage and motivate them.

Avedisian School is fortunate to have Melanya as its principal. The students can hope for a brighter future, thanks to her expertise, passion, dedication, and loving care.

them into “echo-evangelists” among family and friends.

The two indoor gyms and the large outdoor football (soccer) field act like magnets to the sports lovers.

Academic performance sets students on the path to successful careers, despite their poverty.

The founding Christian principles and values are part of the school’s cultural atmosphere. As the students see, hear and experience them, they adopt the same principles. Values such as faith, love, learning, service, and hard work help make them contributing members of society.

The morning devotionals, Sunday School and youth ministry programs instill Christian faith and mindset to guide and protect the students throughout their lives.

The students’ understanding of kindness is further rooted as they engage in philanthropic work, collecting food and clothing, and raising funds for the needy.

Role models help children formulate their life visions. The school regularly invites prominent specialists to meet and interact with the students. Professionals such as entrepreneurs, scientists, artists, authors, and religious leaders share their life stories, successes, failures, and recoveries. The ensuing monsoon of questions from the students delights the guests.

The school is proud of its students’ achievements.

Parents and teachers glow with pride at the students’ impressive academic achievements. The fact that academic credentials are not a consideration for school admission gives more weight to this well-deserved pride.

Avedisian students by far surpass the national grade averages in government exams. They regularly occupy first place in language competitions. All high school graduates are admitted to university enroute to fulfilling careers.

More than any achievement award or trophy, the school’s greatest delight is the gracious lives and grateful hearts of the alumni who frequently visit the school to interact, volunteer and express their heartfelt indebtedness. 🇷🇺



***Harout Nercessian**
is the former AMAA Representative in Armenia and current AMAA Representative in Canada.

Avedisian School *Alumni Reflections*

Lusine Mnatsakanyan

Almost ten years have passed since I first entered Avedisian High School (AHS). Back then, little did I know that studying at AHS would be a life-changing experience for me.

Before AHS, I was an average 14-year-old girl raised in a society where young girls did not have much of a voice or chance to dream big. This changed when I met my new classmates, teachers, principal Mrs. Melanya Geghamyan, Mr. and Mrs. Avedisian, and the AMAA team. Suddenly, I was surrounded by people who had goals and ambitions, had reached great success, and showed unconditional support.

After AHS, I was admitted to the American University of Armenia (AUA). I graduated with a bachelor's and a master's degree in Business and Management. While at AUA, I did a few semesters in the U.S. and Spain. Today, I work at a growth marketing agency where I lead the marketing department. One of my goals is to establish a marketing agency to help Armenian startups become well-known globally and create a mentorship program to train the next generation to become rockstar marketers.

Before AHS, I did not even dream about studying at AUA or being where I am in my career, and I attribute most of my accomplishments to AHS and the people who made it happen. My classmates and alums also feel that without AHS, we would not be who we are today. Calling AHS just a school is an understatement; it was a home where we felt safe and supported. It shaped us as people, helped us find lifelong friends, and prepared us to take on challenges in our careers and adult life. While studying at AHS, we have been challenged to be wise, make good decisions, and to help others.

"The most valuable thing you can share with people is your time." - Edward Avedisian. I want to thank the Avedisian family, AMAA, my teachers, and principal for devoting their time and sharing the gift of education.



Armen Kostanyan



I am a student at the American University of Armenia in the College of Business Administration. I first attended School No. 181. When I was in the eighth grade, I decided to move to Avedisian School, and now I can surely say that I am so happy for that decision.

Avedisian School is a place where people study everything. Certainly, one becomes literate during their school years. In addition, one also learns to surmount obstacles and to live a worthy life. Studying at Avedisian School helped me become more mature, to gain new qualities, and to expand my world view. Here, I learned how to be more confident and friendly. I met many good people who became my friends. I learned to be strong. One of the most important lessons that I learned at Avedisian was to never give up and never lose hope.

Avedisian School teaches children to be mature and opens many new opportunities for the students. I am thankful to the whole community of Avedisian School and so grateful to my teachers who taught me and my classmates to become mentally rich, patriotic and admirable people for our Homeland.

Nvard Terzibashyan

I attended Khoren and Shooshanig Avedisian School since its founding. These years were the most important ones in my life because it was there that I was educated and where I developed my personality.

The school was quite different from other educational institutions in our city. The rules and regulations under which we were reared at first seemed too strict to us but when we had to move to a high school in order to continue our education we considered the importance of this strictness. After leaving Avedisian School I really appreciated the knowledge and values I received there from a well-structured curriculum.

After leaving Avedisian School I entered Yerevan State Institute of Theatre and Cinema, Department of Dramatic Theatre Directing. I am studying free of charge in the class of Armenian National Artist, Master Nikolay Tsaturyan. We had a lot of performances where I took part as an actor or director. Now I am going to perform in my first play. After graduation I am going to continue my education abroad to get more skilled and experienced in this field and to serve my Homeland.





ARMENIAN EVANGELICAL CHURCH OF BRUSSELS BELGIUM

An Armenian Evangelical Church at the Heart of Europe Brussels

Brussels is indeed at the heart of Europe. The population of Belgium is about 11 million. There is evangelical witness in the country, but the dominant religion is Catholicism. Belgium is a multicultural country, where there are about 30,000 Armenians, the majority of whom are from Armenia.

The History of the Armenian Evangelical Church of Brussels

The history of the Armenian Evangelical Church of Brussels begins in Constantinople (Istanbul), Turkey. In the 1960s, due to various persecutions, Armenian families emigrated from Anatolia to Constantinople. It was in the 1970s that they began to discover faith in Jesus Christ. When they

came from Anatolia to Constantinople, they did not have enough knowledge about the Christian faith. It was at this time that **Vartkes Boghossian**, an Armenian pastor and evangelist, found the Armenian families and taught them the Word of God. As if they had found a treasure, they accepted Jesus Christ into their lives and began to gather in homes. These first meetings were held at the homes of families who wished to do so and in turn, Pastor Vartkes Boghossian helped them to grow in faith. They were so blessed by these house meetings that they looked forward with great thirst and anticipation to the next meetings. The very dear pastors or evangelists who came from different countries to share with them the Gospel, the Good News of Christ were Pastors **Jean Agopian**, **Samuel Bakkalian**, **Manuel**



Rev. Sarkis Pachaian.

Bizdikian, **Barkev Apartian**, **Thomas Cosmades** and others. They were so blessed by these visits and they looked forward to their next visits.



Ordination of Rev. Sarkis Pachaian. Standing L to R: Nicole Pachaian, Rev. Jean Agopian (France), Rev. Jean Zarifian (Montreal), Rev. Jean-Louis Simone (Belgium) and Rev. Gilbert Léonian (France).



Some members of the newly established Armenian Evangelical Church in Brussels (early 1990s). Seated first on left in front is Rev. Sarkis Pachaian, third on left in the front is Rev. Dr. Movses B. Janbazian.



The youth of Brussels Church.



A Sunday School class at Brussels Church.

In Constantinople there was also persecution for Armenians. Because of this persecution many Armenians had to leave Turkey for Europe, America, Canada, and other countries.

Our Emigration to Belgium

It was **Sarkis Pachaian** who first left this group of homes in Constantinople to settle in Belgium. Other Armenian families then emigrated thus creating a small Armenian Evangelical community in Brussels. They first went to the services organized by the Belgian Christians and then began to meet in homes and around the various Belgian Christian communities.

Sarkis Pachaian contacted the Union of Armenian Evangelical Churches of France (UAECF) and the Armenian Missionary Association of America (AMAA) and with the support of AMAA began his theological studies at the Belgian Bible Institute. He completed his theological studies in 1991 and was installed and later ordained as the first Pastor of the Armenian Evangelical Church in Brussels.

The Official Founding of the Armenian Evangelical Church of Brussels

The Armenian Evangelical Church of Brussels was officially founded in 1991 with the support of the AMAA and the

UAECF. The late **Rev. Dr. Movses Janbazian** and **Rev. Jean Agopian** of France did much for the foundation and support of this new church in Brussels. Rev. Pachaian, **Garbis Aritim** and **Vartavar Kum** formed the basis of the first Armenian Evangelical Church in Brussels. The Church began with a dozen Christians from Turkey. Thereafter the work progressed and currently there are about forty families who attend this Church. Later, a spiritual work began among the Armenians from Turkey living in Liège, a city located a hundred km away from Brussels. Today, about forty people meet every Sunday under the supervision of Rev. Pachaian and his assistant **Garen Demircian**.

Work Gains Momentum in Belgium Among Armenians from Armenia

During the years 1995-2000, there was another large emigration of Armenians from Armenia to Belgium. Rev. Pachaian had a heart for spiritual work among these Armenians. Upon learning the Armenian language, he began to gather a small group of 4-6 Armenians from Armenia. Then, with the help of the collaborators, the work progressed. There are currently three evangelical communities in Belgium from Armenia which meet regularly in Brussels, Antwerp, and Hasselt.

After a very difficult period in our churches, we have resumed our activities and worship services (about 40 people) in Brussels, meetings for young people (15-20 young people), and Sunday school (10-15 children). In Antwerp, we have 10-15 people and in Hasselt about 10 people. We also have prayer meetings and Bible studies.

Each year, we organize two church camps, one for Armenians from Armenia (about a hundred participants) and one for Armenians from Turkey (about a hundred participants). These churches and activities are led by five collaborators under the leadership of Rev. Pachaian.

We continue to work closely with the Union of Armenian Evangelical Churches of France, which is a precious help and spiritual authority for us.

This year, we will celebrate the 10th Anniversary of the inauguration of the Armenian Evangelical Church of Brussels building which was purchased in 2009 with the help of AMAA, UAECF and our churches on site. The inauguration took place in April 2013. We thank the Lord for this magnificent building that serves for His glory and for the advancement of the Good News of salvation around us. We thank AMAA, UAECF and all those who helped us make this wonderful project a reality. We continue in the realization of our goal which is to become a radiant church in the heart of Europe mainly for Armenians in Belgium and from Europe. 🇧🇪



Sunday Worship Service at Brussels Church.



Family of the Armenian Evangelical Churches of Belgium.



The Urgency of a Worldwide Constitution For the Armenian Evangelical Community

By Prof. Dr. Yervant H. Kassouny

The celebrations observing the 175th Anniversary of the formation of the Armenian Evangelical Church have ended. Many events, programs and cultural evenings took place in the most luxurious of venues, not to forget the parade of glossy photographs that passed before us. Once again, the most crucial question was left for some future date:

“Where are we now and where are we headed as an Armenian Evangelical Church and Community?” This is not some sort of trendy question. In what condition will we be at the 200th Anniversary? How many critical eyes and searching minds are encouraged by the overall picture at hand, assuming we can avoid the unending wastefulness of self-deception?

A clarification: the question is not new, nor is the festering concern. The Armenian Evangelical Church that was formed in 1846 on July 1, and the Armenian Evangelical Community structure that received official imperial recognition in May of 1853, with its Community Head and Community Headquarters, and that experienced its golden days in its first five decades of existence – if not in decline, has begun stagnating.

In 1911, in the publication *Avedaper* [Herald], an article authored by one “Zaven” appeared under the headline, “The Future of the Evangelical Churches in Turkey,” saying:

“In recent times the future of Turkey’s [the Ottoman Empire’s – Y.H.K.] Evangelical Churches has become a topic of serious concern. Will they be able to preserve their existence undamaged, until their philosophy becomes reality, or will they end their existence, silently and unnoticeably dissolving, without seeing their aims realized. This is one of the most important issues

that frequently occupies the Union Synods [(ecclesiastical councils)].”(1)

“Zaven” gives more than one reason why “[being able to] maintain existence” is an issue before the Community. One thing he notes: “It is a fact that for a while the Evangelical Community has virtually ceased to increase its numbers through a noticeable or official expansion of new followers.”(2) Before we comment on the reasons he gives, has “Zaven” ignored or forgotten the urgency of forming a constitution that will guarantee the tangible solidarity of the Community, something that is required not only for appearance and implementation of authority, but in order to attract “new followers?” Yet this issue has not been ignored by others. In the November 15, 1902, issue of *Avedaper* we read:

“In order to develop our churches through mutual acquaintance and relationship in a wider sphere of connections, we need to create an overarching central union. In each individual church the members need to cultivate love and unity, then these churches need to relate to each other by forming church unions, and finally the various unions need to come together to form a greater union – a Central Union.”(3)

What should we gather from what was expressed and stipulated 120 years ago, using the terms “greater union” and “Central Union,” if not that of a unified, single, comprehensive union structure? This means having a general, representative Central Parliamentary body, electing its own Central Executive Council, which operates under the actual authority of the Armenian Evangelical Community across the globe, with a constitutional polity, similarly functioning in all places, adopting a similar system of internal and external relations.

Rev. Stepan Utujian, at the conclusion of his volume, *The Origin and Development of Evangelicalism among the Armenians*,

examines the difficulties faced by the Armenian Evangelical Church of his day. In the section, “Unity and Authority of the Church,” he notes that the Armenian Evangelical Church (or churches) “find themselves unwittingly and naïvely in a system [incompatible with our identity] completely foreign to its original understanding...

“What was that system [if not the (system of) church polity formulated and imposed by missionaries], whose incompatibility with the character of the East we have witnessed in more than a half-century of attempts? A collection of weak, helpless, independent and separated groups, scattered here and there, in a pitiable state of “here today, gone tomorrow.” Without the healing strength of union, and division will be its downfall.

“So in order to remedy this, for a while now Unions have been established, i.e., the Bythinia, Central, Kharpert and Cilicia Unions, but clearly the issue has not been remedied. The imperative is for a General Union.

“Your humble servant suggests to all [...] to have a General Synod as a core, located wherever it is deemed appropriate, and there to gather qualified brethren from existing and future Unions, according to relative size, and do so at regular intervals, to consider and make arrangements for issues that are of concern to all.”(4)

Encouraged by the relative freedom in the years following the restoration of the Ottoman Constitution in 1908, Armenian life began to revive. For its part, as the second decade of the 20th century approached, the Armenian Evangelical Community, shaken by its disorganized Community Head Office and its uncertain aims(5), decided to embark on a period of reorganization. It initiated the task of establishing in writing a more proper constitution for the Community’s administrative structure and general activity. To

this end, the Community's "Central Union [...] with the aim of writing a Constitution [in 1911] gave an invitation to gather in January in Constantinople," to which Prof. Garabed Toumayan was also invited(6). Due to time constraints he was "unable to travel to Constantinople" that month, but "considered himself obliged to the Union and the Protestant population to make known his views on the subject."(7)

In three successive issues (February 4, 11, and 18, 1911), *Avedaper* published the complete outline of the constitution prepared by Prof. G. Toumayan.(8) The author underlines: "If we want to prepare a constitution to govern ourselves, rather than be governed by others –

"1. The only weapon for self-rule is the vote: to speak, to persuade, to publicize, and to gather votes – this is everything."(9)

Commenting on the makeup of the central board's constitutional prerogatives, he writes: "For a small, quite spread out and scattered people (community) such as us, having more decentralized power rather than centralized is harmful. There is a fear that those regions that are far away will assimilate into the surrounding majority. Consequently, we have to pursue the sort of organization that balances centripetal and centrifugal forces, so that all of the body's members remain steadfast. In other words, we need to create a center that is strong enough to enact what is demanded of it."(10)

Concerning the election of a Community Head, he writes with democratic principles ever in mind: "Coming to the most crucial point of the matter, *in considering the manner of electing the Community Head, we have no qualms about saying that he should be elected from the entire Protestant Community, and not just from a select class*, to have a productive term of service, to be respected by the entire community, and to properly assist it."(11) (*emphasis mine, Y.H.K.*)

Today, unwillingly or by necessity, as the Armenian Evangelical Church and Armenian Evangelical Community is called to fix its eyes on the 200th Anniversary milestone, are we taking into account the shifting ground upon which we stand, and do we ask what is the guarantee that we will reach the new century with our particular character and mission intact and unmolested?

The ground beneath us is wavering because both as a church with a unified presence and as a joint community entity we lack the legal framework necessary to underpin a unifying structure.

A variety of church and Union structures, heads, authorities and even names exist under the umbrella of the title "Armenian Evangelical," where, unfortunately, each one in practice understands "union" in its own way, alongside the Armenian Missionary Association of America "union."

It is time to wake up. Our leaders of over a century ago had the wisdom of foresight to decide to formulate a worldwide Armenian Evangelical community constitution, and to bring it in force to avoid the shaky ground upon which we stand today. That process was thwarted by the Genocide inflicted upon the Armenians. More than a century later, whether true or false, for a thousand justifiable or unjustifiable excuses, we either did not want to, or were unable to, implement a worldwide Union of Unions that enjoyed the authority and had the legal and constitutional foundation for the worldwide Armenian Evangelical Community.

As an Armenian Evangelical Church and Armenian Evangelical Community, we must realize that the time has come for a purposeful and serious reexamination of the scope and weight of the 175-year inheritance our forebears left. And with informed awareness as owners of that lofty heritage, to rightfully determine the degree and span of what *we* wish to leave as an inheritance.

History will judge generations in their receiving and giving inheritances, as to how rightly and without favoritism the parents and children have done this task. By "rightly" we mean not only to keep the tradition uncorrupted and dusted off, but more so, to add value to it before passing it on to the children. And in order to implement this historic responsibility, the imperative urgency is to create a constitution with an authoritative, legal structure, upon which the people who grant that authority to it may lay hold of that inheritance and continue taking responsibility for it.

This proposed, authoritative, constitutionally based, legislative worldwide Armenian Evangelical Community structure, this overarching Union might present this question: What about the Armenian Evangelical World Council?

We are in the third decade of the 21st century, in which... self-delusion has no place. Unfortunately, the Armenian Evangelical World Council, which can never take the place of this proposed, authoritative, constitutionally based legislature body, nor can the executive leadership elected by that body, simply because it exists as a self-delusion to coddle the simple-minded. It has no legal foundation, because its members

were not legally elected by the Armenian Evangelical people across the world, but rather are present in an "*ex officio*" capacity, and *ex officio* members carry no authority. (12) Here, we ask a question:

— *To whom is the Armenian Evangelical World Council accountable?*

That is, what sort of executive council is accountable to no one?

Facing the present and foreseen threats to the unfailing and healthy survival of the Armenian Evangelical Church and the Armenian Evangelical Community, where none have the right or the permission to delay, legally legitimate ramparts need to be raised in order to overcome these challenges, the first of which is the Armenian Evangelical Church forming the Armenian Evangelical public as a single unit, endowed with a single constitution keeping its overall life in order, and at the first opportunity –

The creation of an Armenian Evangelical Supreme Council, formed as a representative council whose members have a definite term limit, with executive authority to elect a Community Head, and an Executive Committee with an absolute majority of laypersons and accountable to the Supreme Council.

Each Union of Armenian Evangelical Churches in its particular geographic location, would have its Representative Council, its Community Head and its Executive Committee.(13)

The only guarantee to maintain *the principle of a democratic system* for the Armenian Evangelical population (local as well as world-wide) is the regular publishing and studying of its demographic, financial and general statistics, and to then consider solutions to the issues they raise.

At the cost of repetition, we must emphasize the unavoidable imperative to formulate a legislative constitution that will govern the worldwide Armenian Evangelical Community, within whose boundaries the Representative (supreme) Council, Community Head, Executive Committee, as well as sub-committees responsible for ecclesiastical, religious, educational, cultural, economic, and political spheres would operate.

Alongside joining together under one worldwide Armenian Evangelical Community umbrella, Armenians in Armenia and those residing in geographically dispersed locations, respecting the local laws of their adopted countries, would always be able to add provisions that would reconcile the intent of the constitution with the civic obligations defined by that country's laws.

Before embarking on the preparation of this proposed constitution (for which the Mother Church's National Constitution could serve as an example), the first step would be to organize a conference of specialists to study this issue (but not hold yet another consultative meeting), where proposed subjects to be included in a constitution would be presented in a written, academic format by invited experts with the necessary seriousness required. The proceedings of these studies should be published in a volume and thus offer the opportunity for public study and exchange of ideas, in which the press must play its important role.

BIBLIOGRAPHY AND NOTES

1. Zaven, "The Future of the Armenian Evangelical Churches of Turkey" (*Avedaper*, 21 October, 1911, p. 1019). Unfortunately, it was not possible to ascertain the identity of the writer "Zaven."
2. *Ibid.*, p. 1020.
3. Unfortunately, the article from which the paragraph is quoted does not bear the author's name. The editor's note says that it was from a speech given in Turkish in Marash [ca. 1902?], at the Cilicia Spiritual Union's annual meeting, which *Avedaper* published in translation at the request of those present at the meeting. Here we note that in 1902 the four organized Evangelical Unions were: 1) the Bythinia Evangelical Union (1864), 2) the Eastern or Kharpert Evangelical Union (1866), 3) the Cilicia Evangelical Union (1867) and 4) the Central (Caesarea area) Evangelical Union (1868). [Rev. Dikran Kherlopian, *Vosgemadyan*, vol. 1, Beirut, 1950, pp. 23-24]
4. Rev. H. Stepan Kh. Utujian, *The Origin and Development of Evangelicalism among the Armenians*, Constantinople, 1914, pp. 278-279. (The book had been ready for publication in 1911.)
5. Rev. Yeghia S. Kassouny, *Lousashavigh*, Beirut, 1947, pp. 299-300.
6. Yervant H. Kassouny, "Prof. Garabed Toumayan (1852-1939)", *Chanasser*, April-May 2005, pp. 108-109.
7. *Avedaper*, 4 February, 1911, pp. 112-113.
8. Barring unforeseen obstacles, the complete outline of Prof. G. Toumayan's Constitution (by-laws) will be published in our forthcoming "Headquarters and Heads of the Evangelical Community," currently being prepared.
9. *Avedaper*, 4 February, 1911, p. 113.

10. 10 – *Avedaper*, 11 February 1911, pp. 134-135.
11. *ibid.*, p. 135.
12. The genesis of the Armenian Evangelical World Council can be traced to the Inter-Union Council initiated in the 1950s by the Union of the Armenian Evangelical Churches of the Near East. In the following decade or more, the Inter-Union Council, whose last meeting was in 1965, was unable to reach the stage of taking on the role of a duly authorized body. After the first All-Armenian Evangelical Conference of 1978, an Executive Committee was named, which in its two-day consultative meeting of August 1979 "recommended" the creation of an Armenian Evangelical World Council. The proposed Council "held its first consultative meeting in the Paris suburb of Issy-les-Moulineaux from 29 April to 4 May, 1981." Due to reasons beyond their control, the first meeting of the A.E.W. Council took place on 12-14 October 1987 in Havertown, Pennsylvania (U.S.A.). The members in attendance represented the Armenian Evangelical Union of North America, the Union of the Armenian Evangelical Churches of France, the Union of the Armenian Evangelical Churches in the Near East, the Armenian Missionary Association of America, and the Stephen Philibosian Foundation. At its first meeting, the A.E.W. Council also decided "to amend Article 3 of the A.E.W.C.'s by-

laws regarding membership, whereby the presidents of the three Unions, the Executive Director of the Armenian Missionary Association, and the chair of the Stephen Philibosian Foundation become ex officio members of the Council" (emphasis mine – Y.H.K.). Currently the Council also includes the presidents of the Unions of Armenian Evangelical Churches in Armenia and Eurasia.

13. At the conclusion of its meeting the Council "chose its officers for a two-year term (1987-89): President—Rev. Daniel Sahagian; Vice-President—Rev. Hovhannes Karjian; Clerk—Rev. Dr. Vahan H. Tootikian; Treasurer—Rev. Dr. Giragos Chopourian; Members-at-Large—Rev. Barkev Apartian, Rev. Jean Agopian, Rev. Haroutune Missirlian, Rev. Movses Janbazian, Mrs. Joyce Philibosian-Stein and Mr. Nazar Daghl-ian." (Rev. Dr. Vahan H. Tootikian, *The Armenian Evangelical World Council*, U.S.A., 2015, pp. 16-31, 210-227)
A question: Where are the laypersons in the Armenian Evangelical WORLD Council? Who decided, and where is it written, that the Armenian Evangelical Church and Armenian Evangelical Community are to be ruled by clergy?
14. These suggested guidelines for a constitution are to a certain extent adapted from the Constitution outline prepared by Prof. G. Toumayan. 📖

(Translated from Armenian to English
by Rev. L. Nishan Bakalian)

Faith of our fathers, living still

**Faith of our fathers, living still
In spite of dungeon, fire and sword,
Oh, how our hearts beat high with joy
Whene'er we hear that glorious word!
Faith of our fathers! holy faith!
We will be true to thee till death!**

**Our fathers, chained in prisons dark,
Were still in heart and conscience free;
And blest would be their children's fate,
If they, like them should die for thee:
Faith of our fathers! holy faith!
We will be true to thee till death!**

**Faith of our fathers, we will strive
To win all nations unto thee;
And through the truth that comes from God
Mankind shall then indeed be free.
Faith of our fathers! holy faith!
We will be true to thee till death!**

**Faith of our fathers, we will love
Both friend and foe in all our strife,
And preach thee, too, as love knows how
By kindly words and virtuous life.
Faith of our fathers! holy faith!
We will be true to thee till death!**

by Frederick W. Faber, 1814–1863



The Origins of the Basques

By Rev. George Terian*

In Northwestern Spain and Southern France around the Pyrenees Mountains, live a people who are called Basques and whose language does not resemble any European language. Their origin had been an unresolved puzzle that has baffled historians to this day.

Near the end of the 19th century, Edward Spencer Dodgson, a British linguist, who had studied the Basque language, history, and culture, had a sudden urge to study Armenian in Paris. Several months after he started learning Armenian, he made a startling discovery. He noticed that many Armenian words are identical or similar to words in the Basque language.

In 1884, Dr. Dodgson published an article titled, “Basque Words in Armenian” that contained a list of 300 words that, not only are similar, but also have the same meaning in both the Basque and Armenian languages. It is common knowledge among linguists that different languages may have similar sounding words, but they differ in meaning from one language to another. However, when the words in question are similar in sound and meaning in two languages, then it becomes obvious that those words have a common origin.

Below is a short list of some of the Armenian words that bear a very close relationship to the Basque language in both pronunciation and meaning:

Char – means evil
Antin – means there
Degh – means place
Zat – means separate
Yete – means if
Herou – means far
Gari – means barley

Hastadoun – means solid or firm. The Basques drop the “H” and pronounce the word “astadoun.”

While researching this topic, I discovered two additional facts that emphasize the close relationship of the Basque language to Armenian. The first fact that I want to focus on is the following: in the Basque language, the word “vorm” means a wall. We all know that in modern Armenian we use the word “bad” to refer to a wall. However, in modern Armenian, we have the compound noun “vormnatir” which means “a stone mason” or “a brick layer.” The literal meaning of “vormnatir” is someone who lays stones above one another to build a wall. This leads us to conclude that in Proto-Armenian, the language that was spoken before the Christianization of Armenia and prior to the invention of the present Armenian alphabet, the word “vorm” meant a wall. Otherwise, we would be unable to explain how the compound word “vormnatir” was formed. I am convinced that if linguists and historians attempt to reconstruct Proto-Armenian and Proto-Basque from ancient inscriptions and manuscripts, more similarities would be found between the two languages.

The second fact has to do with the proper name “Voskan” which is used, quite commonly, in the Basque language to mean “a man who owns gold” or someone who is “a gold miner.” In the Armenian community of Jerusalem, there was a man whose first name was “Vosgian” whose second daughter was my classmate for two years at the elementary school that was operated by the Armenian Patriarchate. Moreover, the word “vosgi” in Western Armenian, and “voski” in Eastern Armenian, mean gold. Such a close affinity cannot be dismissed.

Another important discovery was made by a Basque scientist and academician, Bernardo Estornes Lasa, who conducted an extensive excavation at the village of Isaba which is believed to be the site of the most ancient Basque settlement in Spain. Dr. Lasa discovered an old legend that claims the village of Isaba was founded by Armenians who were the ancestors of the Basques. The legend tells that the leader of the Basques, called Haitor, arrived from Armenia with his 7 sons and he founded 7 settlements in the land of Navarre, which is the name that the Basques have given to the region where they live.

When we analyze the name Haitor, we notice that it is a compound name made of two nouns: Hai and Tor. Hai means Armenian and Tor means grandson. Then, it naturally follows that the leader who led the Basques to the Iberian Peninsula was the grandson of an Armenian. The progenitor of the Armenians was Haig who happened to have a grandson named Bsak (meaning a crown or a wreath), and that’s where the name Basque must have come from. In 1928, the German Philologist, Dr. Joseph Karst, verified that the Basques were named after Bsak which is a pure Armenian name that is ascribed to a grandson of Haig.

As far back as the 16th century, three prominent Basque historians, Garibay, Andres and Baltasar, considered Armenia to be the ancestral land of the Basques. They based their argument on the names that the Basques have given to rivers, streets, and regions where they live. For example, Arax is the most celebrated river in Armenia, and in the land of the Basques they have a river that bears the same name. Ashtarak is a town in modern Armenia, and I find it

very interesting that there is a Basque settlement in southern France that has the same name. At the village of Isaba that Dr. Lasa excavated, he found that its main street was named Armenia. Furthermore, Deba is a river in Northern Armenia, and in the land of the Basques we find a river that has exactly the same name.

In 2002, Professor Vahan Sargisyan, who was President of the International Linguistic Academy at the University of Yerevan in Armenia, was able to trace more than 600 words that are phonetically the same in Armenian as well as in the Basque language. He also found grammatical similarities between the two languages.

- The definite article is attached to the end of nouns in Armenian and the Basque language, whereas, in European languages, the definite article precedes the nouns.
- Personal pronouns, in both languages, are gender neutral. The same pronouns are shared by both genders.
- There is no Present Continuous Tense in either language.

- The system of conjugating verbs is the same.
- The system of noun declension is the same. This means, the way nouns in the Nominative Case are changed to the Genitive and Dative case, is similar in both languages.

In 1993, Yerevan State University began publishing a journal named “Araks” that is dedicated to the expansion of Basque-Armenian research. The journal is periodically edited by famous linguists from different countries of the world.

The Greek historian, Strabo, and the Roman philosopher, Pliny, who lived in the first century A.D., both attest to the fact that the Basques are one of the oldest peoples of the European Continent. Like the Armenians, the Basques have fiercely resisted assimilation and have retained their own ethnic identity, language, and culture. According to a census that was conducted in 2017, the Basques number slightly over three million people, and the size of their present Homeland consists of 20,947 square kilometers, which is a little bit smaller than

the present Republic of Armenia, whose land mass covers an area of roughly 30,000 square kilometers.

There is a genetic code, known as Haplotype, which is prevalent among the Basques and is also found among the Armenians of Syunik and Artsakh. When we assemble all these incontrovertible facts, the evidence becomes so compelling that it erases all doubt about the origin of the Basque people whose ancestors must have migrated from Armenia to the Pyrenees Mountains during the pre-historic period.

Although it is an uncontested fact that, over the centuries, the Basque language has borrowed some words from Spanish and French, it has retained its distinctive features, including hundreds of words that reveal its original source. 🇪🇺



*** Rev. George Terian**
is the Senior Pastor of the Immanuel Armenian Congregational Church in Downey, CA.

James G. Jameson Essay Contest



Now Open to High School and College Students



James G. Jameson Essay Contest, sponsored by the Armenian Missionary Association of America (AMAA), runs every academic year and is financed from the income of a special fund established by Mr. and Mrs. James G. Jameson of Brookline, MA.

All Armenian and part-Armenian students attending schools in North America are eligible. Only unpublished essays are accepted which are written in English and have a length of 1,000 to 2,000 words.

The topics of the Contest are required to touch upon some aspect of Armenian heritage and experience, such as religion, history, culture, literature, language, art, architecture, geography and economics.

Essays are judged based on merit in such criteria as content, style, logic and reasoning, coherence and usage.

Awards for the Contest are made in two categories: College/University contestants, and High School contestants.

The deadline for entries is May 1, 2023.

Entries and/or inquiries should be directed to: James G. Jameson Essay Contest, c/o of The Armenian Missionary Association of America, 31 West Century Road, Paramus, NJ 07652 or e-mailed to lucyr@amaa.org.



Haigazian University Hosts Diaspora Conference

On December 6 and 7, 2022, the Conference on “Armenians of the Arab Gulf States” was convened at Haigazian University in Beirut, Lebanon.

The Conference was organized by the Armenian Diaspora Research Center (ADRC), supported by the C. Gulbenkian Foundation, and comprised of the following working sessions: Armenians in the Arab Gulf States, Armenians in the Kingdom of Saudi Arabia, Armenians in Qatar, Language and Identity, Armenians and the Gulf Media, Interstate relations. ADRC Director Dr. Antranig Dakessian welcomed the participants followed by opening remarks from Rev. Dr. Paul Haidostian, President of HU.

During the two-day Conference, 26 papers were presented in Armenian and English. The panelists came from the USA, Lebanon, Syria, Poland, Armenia, UAE, and Kuwait. Of these, 9 papers were presented online and 16 papers in person.

The papers touched upon the sociopolitical and economic history of the region, Saudi Arabia’s Constitution and Expatriates, Kuwait’s and the United Arab Emirates’ Constitutions and expatriates in those countries, Armenian temporary migrant social life in Saudi Arabia and GCC from 1970s-1990s, Armenians of the Republic of Armenia in the Arab Gulf States, the formation of the Armenian communities in Kuwait and Qatar, Armenian presence in Yemen in the 14th century, the assistance of the Syrian Armenian community to the Kuwaiti Armenians after the invasion of Kuwait by Iraq, intergenerational construction of ethnic

identity among the Armenian community of Kuwait and UAE, the UAE online Radio Ayk, the Armenian Church and schools, the business profile of the Armenians in Kuwait, Key Armenian Topics in the Gulf Media (2016-2022), Armenian Community life in Qatar and Integration, Interstate Relations between the Republic of Armenia and the Arab Gulf States, and a presentation on the archives of the Committee of Cultural Relations with the Armenian Diaspora and the Armenians of the Arab Gulf states.

Participants and their papers’ titles: Dr. Joseph AlAgha (Guest speaker), “The Arab Gulf States: Economic Development, Oil, and Guest Workers (1960-2020)”; H. G. Bishop Mesrob Sarkissian, “The Armenian Church in the Arab Gulf States”; Dr. Tsolag Basmadjian, “The Armenian Communities in the Arab Gulf States”; Dr. Hagop Cholakian, “The Formation of the Armenian Community in Kuwait”; Father Bedros Manuelian, “The Two Pillars of the Armenian Community of Kuwait”; Vartan Narinian, “The Business Profile of the Armenians in Kuwait”; Dr. Annie Joukouljian, “A Sociolinguistic Study of the Languages Armenians Use in the Arab Gulf States”; Dr. Arda Boynerian-Jebejian, “Intergenerational Construction of Ethnic Identity among the Armenian Community of Kuwait”; Christina Yepremian-Tossounian, “Mobility, Complexity and Translation: Armenians in the UAE”; Zaven Khanjian, “My Expat Years in Saudi Arabia between 1973 and 1979”; Harut Dertavitian, “Social Life in Saudi Arabia: Sports, Music and Philanthropy (1977-89)”; Dr. Hasmig Baran, “Armenian Temporary Migrants in

Saudi Arabia from 1970s-1990s”; Dr. Eliz Gevorkyan, “Citizens of the RA in the Arab Gulf States (UAE, Kuwait, Qatar, Bahrain, Saudi Arabia)”; Shake Mangasarian-Grogan, “The UAE Internet Radio Ayk”; Dr. Arax Pashayan, “Key Armenian Topics in the Gulf Media (2016-2022)”; Dr. Ara Sayegh/Shake M.-Grogan, “The UAE Multilingual Media Coverage of the Armenian Community of the UAE”; Suzy Tavlian, “Our Life Experience in Abu Dhabi (1975-1990)”; Dr. Syuzanna Barseghyan, “Armenians of the Republic of Armenia in the UAE: Economic Migrants and Integration in the Local Armenian Community”; Prof. Jon Armajani, “Kuwait’s and the United Arab Emirates’ Constitutions, and Expatriates in those Countries”; Prof. Jon Armajani, “Saudi Arabia’s Constitution and Expatriates”; Dr. Ani Fishenkjian, “The Assistance of the Syrian Armenian Community to the Kuwaiti Armenians after the Invasion of Kuwait by Iraq”; Dr. Antranik Dakessian, “Armenians in Yemen in the 14th century? The Rasulid Hexaglot”; Dr. Sona Nersisyan, “The Formation of the Qatar Armenian Community and Its Lessons”; Dr. Lusine Tanajyan, “The Armenian Community of Qatar: Communal Life and Integration”; Dr. Hratsin Vardanyan, “The Committee of Cultural Relations with the Armenian Diaspora and the Armenians of the Arab Gulf States”; and Drs. Sona Tonikyan/E. Gevorkyan, “Relations between the Republic of Armenia and the Arab Gulf States.”

Moderators: Dr. Arda Ekmekji, Dr. Armen Urneshlian, Dr. Joseph AlAgha, Dr. Annie Joukouljian, Dr. Shaghig Hudaverdian, Dr. Hagop Cholakian, and Dr. Antranik Dakessian.



By John Cherkezian, AMAA Scholarship Committee Chair

For over 50 years, AMAA has provided financial assistance to thousands of deserving students worldwide, ranging from kindergarten to high school to advanced college and university study. One key program is the AMAA Scholarship Committee annual awards to North American students attending universities and colleges in the United States and Canada. Awards are granted based upon the student's academic credentials, financial needs, personal accomplishments, and future leadership potential.

AMAA has decided to spotlight past and current scholarship recipients in the AMAA News as an "AMAA Scholar" to highlight the quality, character, and achievements of these individuals. We are delighted to present in this issue our first featured AMAA Scholar, Melani Salibian.

We hope these Spotlights will provide greater awareness and interest among student applicants and AMAA supporters of this program and the benefits to our Armenian youth and community.

"My name is Melani Salibian and I currently attend the Armenian Presbyterian Church in Paramus, New Jersey. I am also a recipient of an AMAA Scholarship during my undergraduate education which provided me with the opportunity to pursue my bachelor's degree in Communication Studies at SUNY Cortland and reach my highest potential. Additionally, I was also able to pursue my master's degree in Communication Studies at Arizona State University. These are both goals I would not have been able to achieve without the support of the AMAA. Today, I am Assistant Director for Freshman Admissions at Dominican University. In addition, I have been a Sunday School teacher at APC for the past four years and active in my church community. I take great pride in giving back to my Armenian community and doing God's work. I am grateful every day for the blessings God has provided which have brought me to this point in my spiritual and professional career. I would also like to thank the AMAA for making my dreams a reality!"

The AMAA provides scholarship support to North American undergraduate students attending colleges and universities in the United States and Canada. For further information and application details, please visit AMAA website at <https://amaa.org/scholarshipprograms/> for application details.

Students interested in applying for scholarships should personally request the link for the application form by calling 201-265-2607 ext. 127 or by email, lucyr@amaa.org. Previous recipients must reapply each year. It is the responsibility of the student to request an application form. All application forms must be completed online and submitted no later than May 1, 2023.

Donations to support this AMAA Scholarship Program for students within our North American communities may be sent to the AMAA, 31 W. Century Road, Paramus, NJ 07652.





Service of Thanksgiving

Launches Centennial of the Armenian Evangelical College

On Sunday, February 5, 2023, the Armenian Evangelical College of Beirut, Lebanon held an evening Service of Thanksgiving at the First Armenian Evangelical Church marking the official opening of its Centennial Anniversary celebrations.

The prelude, as well as the accompaniment of the hymns, was performed by the Beirut Symphonic Orchestra under the artistic direction of Maestro Garo Avessian, a 1998 graduate of the AEC. The Thanksgiving Worship Service started with the Lord's Prayer, a responsive reading, the singing of "To God Be the Glory" hymn, and a prayer of Thanksgiving.

Rev. Paul Haidostian, Ph.D., Acting President of the Union of the Armenian Evangelical Churches in the Near East (UAECNE), delivered the Union's message. He stated that the Armenian Evangelical Church, during its 177-year history has mainly succeeded, because of its Christian educational mission. Where it has struggled, is where it has failed to transmit from one generation to the next the deep notions of the grace and lordship of God in Christ. Rev. Dr. Haidostian praised God for giving the College an opportunity to bring out the highest values to its students and to pass them on to the next generations during its centennial life.

Rev. L. Nishan Bakalian, Coordinator of Church Relations of the UAECNE, read congratulatory letters from Zaven Khanjian, AMAA Executive Director/CEO, and Rev. Dr. Haroutune Selimian, President of the Armenian Evangelical Community of Syria, followed by the singing of the hymn "It Is Well with My Soul."

In his message, Pastor Jirair Ghazarian, Minister of the First Armenian Evangelical Church, referred to the mission of AEC and affirmed that from the first days of its founding, the College just like Jesus has learned to develop "in wisdom and stature and in favor with God and man." He observed that the greatest focus of the School during achievements and difficulties, has been to change the society by changing the life of the Armenian student. For this reason, the schools are always established next to a church.

Following the singing of "Faith of Our Fathers," Dr. Armen Urneshlian, Principal of the AEC, expressed his thanks and gratitude to the Almighty who kept and preserved the School in the midst of war and terrible events, and endowed it with everything necessary to continue its mission for a century. Dr. Urneshlian prayed that the Armenian Evangelical College would continue its mission for the glory of God and for the service of Armenia and Lebanon.

"The oil that keeps the torch of the Armenian Evangelical College burning consists of the Divine Word, the vision of the founders, the endurance of the Armenian and Lebanese people, and the dedication of the people who have worked and will work for the School," said Dr. Urneshlian. "We, at the Armenian Evangelical College, are proud of our achievements, but we also realize that the 21st century has its own challenges. Let our ancestors' strong determination, unbreakable will, and bright vision lead us today to continue the march that started 100 years ago," concluded Dr. Urneshlian.



The school choir presented the song "Holy Eyes" and dedicated it to the martyrs throughout history. Nerses Baghdoyan, a graduate of AEC and current Chairman of the School's Board of Trustees, expressed his thanks and gratitude to God, to the Church, and to Lebanon and Armenia. On behalf of the big family of Armenian Evangelical College, he expressed their commitment to continue the centenary march of the School, faithful to its mission and traditions and strengthened by the vision of new days.

The Thanksgiving Service concluded with the singing of the Doxology and the Benediction of Rev. Dr. Haidostian. Following the program, the Beirut Symphonic Orchestra played a medley of hymns.

MESSAGE FROM THE ARMENIAN MISSIONARY ASSOCIATION OF AMERICA

You are the light of the world. ...In the same way, let your light shine before others, so that they may see your good works and give glory to your Father who is in heaven. Matt. 5:14, 16

In order to be a light there are certain prior necessities: to receive it, and then to reflect it. With that faith our forefathers, despite having borne the horrors of the Genocide, cognizant of the huge sacrifices needed, founded beacons of light whose centennials we continue to observe in succession. We praise God for their vision, for His guidance, as well as for His inextinguishable light, and for His countless children who walk along that path of light.

Zaven Khanjian, *AMAA Executive Director/CEO*



AMAA Christmas Joy Programs

Spread the Good News of Christmas Throughout Armenia and Artsakh

Christmas is a time of self-purification and transformation. A time when Christians reflect on the life they have lived, evaluate it in the light of Christ's birth, and decide to live in accordance with that light. Each year, as we celebrate the Birth of our Lord Jesus Christ, the Savior of the World, the Armenian Missionary Association of America (AMAA) in collaboration with the Evangelical Churches of Armenia (ECA), spreads the Good News of Christmas to thousands of children throughout Armenia and Artsakh.

This year, during the first weeks of January, the AMAA and ECA together organized 95 Christmas Joy Programs in 24 towns and villages throughout Armenia and Artsakh, with over 12,000 children participating. The programs included theatrical performances, cartoon characters, songs, dances, recitations, and games which concluded with a visit from Santa and Snow White distributing Christmas gifts to each child.

Although Artsakh is under siege this year, the local AMAA Team and the Church were still able to convey the message of divine hope to the children and their families by distributing gifts in Stepanakert, the Capital City of Artsakh, and in different villages of the Republic.

The highlight of the Christmas Joy Programs was the AMAA's and ECA's "Hayasa" theater troupe's presentation in Yerevan for the children of the city and nearby regions on January 12 and 13.

The Play was based on the story "A Christmas Carol" by Charles Dickens. Script writer and stage director Nune Abrahamyan, along with experienced actors Karen Mirijanyan, Anahit Kirakosyan, Ara Gevorgyan, and many young actors, brought the well-known story to life.

The main character, Ebenezer Scrooge, was played by Karen Mirijanyan. The old, hard-hearted, and miserly man is visited on Christmas Eve by the spirits of Christmas Past, Present and Future. Remembering the past, appreciating the present, and seeing the inevitable future of life he has lived, Scrooge reconsiders his lifestyle, accepts the reforming miracle of Christmas, and overnight cleanses and transforms himself.

More than 2,000 children attended and heard the Good News of Christ's birth during the six performances. They returned home with gifts and the conviction that the greatest gift is the Baby Jesus Himself, and Christmas is the starting point for a better life. 🌟



Christmas in Sisian, Armenia.



Christmas in Berd, Armenia.



"A Christmas Carol" Play in Yerevan, Armenia.



Christmas in Kapan, Armenia.

Andy Loussarian

Celebrates Nine Decades of Sacrificial Service

By Harout Nercessian, AMAA Representative in Canada

On November 27, 2022, Andy Loussarian's family organized a well-deserved, delightful 90th birthday party for him in Toronto, ON, Canada. The event, attended by 158 of his closest friends and relatives, uncovered the countless acts of sacrificial altruism that the man of the day had discreetly lavished on those in need. There was not enough time for the endless line of grateful-hearted participants to share their stories of Andy's unhesitant kindness in their greatest hours of need. Andy is a founding member of the Armenian Missionary Association of Canada (AMAC) and a mission-hearted pillar of the Armenian Evangelical Church of Toronto where he has served for over five decades. Andy is a visionary man.

The most impassioned testimony came from his daughter-in-law Jody who could not hold back her tears as she remembered the day Andy provided her with the shelter she desperately needed. Her tears of joy praised God for "Papa" who led this "insecure" teenager to Christ and set her on a path to the fulfilling life she now enjoys. Sons Paul and Ed also failed at holding back their emotions as they told their unforgettably pleasant childhood experiences with dad.

The birthday party was enriched with a smile-inducing slide-show that told delightful Loussarian family tales.

In honor of their father's passion for missions and his unfading appreciation of the Armenian Missionary Association of America's (AMAA) scholarship that enabled him to attend school, the family established the Andy and Betty Loussarian Endowment Fund with AMAA. As per Andy's wishes, the Fund proceeds will send deserving students to university, send needy children to summer camp and provide vulnerable children with the life-changing services of AMAA Armenia's educational "Shogh" centers. The "Loussarian boys" generously provided the Fund's \$100,000 seed money and asked friends and relatives to donate to it in lieu of birthday gifts for Andy.

Harout Nercessian, AMAA Representative in Canada, congratulated Andy on behalf of Zaven Khanjian, AMAA Executive Director/



Andy Loussarian with his wife Betty.



Andy and Betty Loussarian with their sons and daughters-in-law.



Harout Nercessian.

CEO, and shared images and stories of Andy's three favorite programs – Scholarships, Summer Camps and "Shogh," highlighting their life-changing impact on children and youth in Armenia.

The Andy and Betty Loussarian Endowment Fund will continue to serve and bless needy children on behalf of the "birthday boy" long into the future.

AMAA wishes Andy and his wife Betty God's continued blessings of peace, joy, and health. "We are truly blessed to have you [Andy and Betty Loussarian] as longtime friends and faithful supporters of the AMAA and ask God to continue to bless you with many more years of good health and happiness," said Zaven Khanjian, AMAA Executive Director/CEO. 🇸🇪

AMAA and AEUNA Leaders Meet with Armenian Denominational Leaders

On Thursday, January 12, AMAA President Dr. Nazareth Darakjian and AMAA Executive Director/CEO Zaven Khanjian visited with Archbishop Hovnan Derderian, Primate of the Western Diocese of the Armenian Church of North America, in Burbank, CA to pay homage to the late Archbishop Vatche Hovsepian. Archbishop Hovsepian long served the Western Diocese and was the eldest clergymen in the ranks. He entered his eternal rest on December 19 at the age of 92.

Dr. Darakjian and Mr. Khanjian also wished the Primate and the Diocese a bright and blessed Christmas and New Year.

On Thursday, January 19, AMAA Executive Director/CEO Zaven Khanjian and Rev. Joseph Garabedian, Pastor of the Armenian Presbyterian Church of Paramus, NJ, visited with Very Rev. Fr. Mesrob Parsamyan, Primate of the Eastern Diocese of the Armenian Church of America, in New York.

The visitors offered their belated congratulations to the Primate and rejoiced in his remarkable recovery. The visit offered an opportunity to wish Father Mesrob a blessed tenure, a Merry Christmas and a bright and Happy New Year.

During the visit concerns were shared for the continued blockade of Artsakh and the existential threats that it poses to the 120,000 residents of the Artsakh Republic. Also, prayers were raised for victims of the unfortunate fire the preceding night that broke out in the barracks of one of the local armed forces units in Armenia taking the lives of 15 conscripts of the Army. They also prayed for an everlasting peace throughout the Homeland and Artsakh.

On Tuesday, January 24, 2023, a delegation of the Armenian Missionary Association of America (AMAA) and the Armenian Evangelical Union of North America (AEUNA) paid cordial visits to His Eminence Archbishop Hovnan Derderian, the Primate of the Diocese of the Armenian Church of North America and H.G. Bishop Torkom Donoyan, the Prelate of the Western Prelacy of the Armenian Apostolic Church of North America.

The AMAA and AEUNA delegation was comprised of AMAA President Dr. Nazareth Darakjian, AMAA Executive Director/CEO Zaven Khanjian, Minister to AEUNA Rev. Hendrik Shanazarian and Vice Moderator of AEUNA Rev. Serop Megerditchian.



January 12, 2023, at Western Diocese of the Armenian Orthodox Church in Burbank, CA. (L to R) Zaven Khanjian, Archbishop Hovnan Derderian and Dr. Nazareth Darakjian.

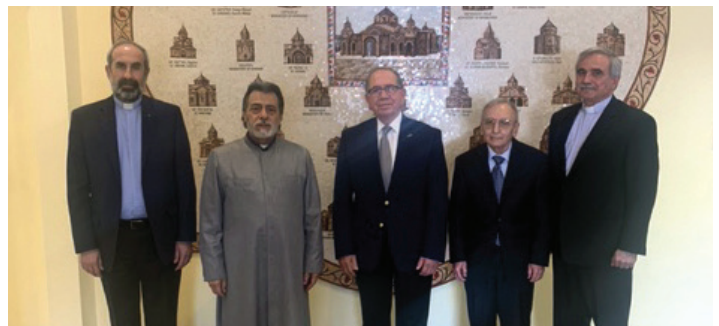


January 19, 2023, at Eastern Diocese of the Armenian Church of America, in New York. (L to R) Zaven Khanjian, Very Rev. Fr. Mesrob Parsamyan and Rev. Joseph Garabedian.

During both visits the blockade of the Lachin corridor in Artsakh and the much-needed sense of unity in the Homeland and Diaspora were discussed. They also discussed various issues and challenges related to the Armenian American community of Southern California and committed to maintain a spirit of close communication and cooperation on matters of common community interest.



January 24, 2023, at Western Prelacy, La Crescenta, CA. (L to R) Rev. Hendrik Shanazarian, Zaven Khanjian, Bishop Torkom Donoyan, Dr. Nazareth Darakjian and Rev. Serop Megerditchian.



January 24, 2023, at Western Diocese, Burbank, CA. (L to R) Rev. Serop Megerditchian, Arch. Hovnan Derderian, Zaven Khanjian, Dr. Nazareth Darakjian and Rev. Hendrik Shanazarian.

ԱՅԱԸ-ի Արցախի Ներկայացուցիչ՝ Վիկտոր Կարապետյանի Խօսքը Աղօթե՛ք + Գործե՛ք Հայաստանի + Արցախի Համար Zoom Միջոցառումներուն



Չհուսահատվե՛ք... Արցախն Ուժեղ է

Յունուար 7, 2023



Բարի ու ջերմ ողջույններ շարունակական շրջափակման մեջ գտնվող Արցախից: Ինչպես գիտեք, դեկտեմբերի 12-ից փակ է կյանքի ճանապարհը, զավակը կտրված է մորից և նետված աշխարհի քամահրանքին: Արցախն այսօր բազմաթիվ խնդիրների առաջ է կանգնած, որոշ դեպքերում՝ անլուծելի խնդիրների, բայց նա կա, ապրում է և այդ անհերքելի փաստի հետ պետք է հաշվի նստել:

Արցախում 120 000 մարդ է ապրում, կրթվում, աշխատում, սնվում, բուժում ստանում և... երազում: Երազում ուղղակի Արցախում, իր հայրենիքում խաղաղ ապրելու մասին: Դրանցից 30 000-ը երեխաներ են, որոնք 27 օրվա մեջ շատ շուտ մեծացել և ցավոք, առանց բացատրությունների հասկանում են «չկա» բառի իմաստը:

Արցախում այսօր չկան պարենային և տնտեսական լայն սպառման ապրանքներ, դեղորայք, բենզին, հեղուկ գազ: «Չկա»-ների լայն ու տխուր ցանկի մեջ տեղ են գտնում բնական գազի և էլեկտրաէներգիայի անջատումները, ընտանիքներին վերամիավորելու հնարավորությունները, հայրենի տուն վերադառնալու ցանկությունը, զավակի շիրիմը գրկելու փափագը...

Չհուսահատվե՛ք... Արցախն ուժեղ է, լարված վիճակը մեզ չի՛ թուլացնում, կա մտահոգություն և անհանգստություն, բայց կա նաև արժանապատվություն, հայի արժանապատվություն, վերջապես հայն իր տանն է, իր հողում, և եթե թուլամորթ թշնամին մտածում է, որ Արցախում ապրող հային աննդից կամ գազից զրկելով կարող է հայրենիքից ու հողից էլ զրկել, ապա նա չարաչար սխալվում է:

Անշուշտ՝ ագրեսորին հունից հանում է մեր տոկոսությունը, կամքը: Փաստորեն, փոքր ազգերի ճակատագիրը որոշողներին չի հաջողվել իրենց կամքը թելադրել Արցախին, բայց և հիմա, տեղյակ լինելով, աշխարհը մոռնե՛ք, լուռ ու մոռնե՛ք: Եվ ոչ մեկը քաջություն և կամք չունի պատռելու չարի դիմակը, հետամուտ լինելու ճշմարտությանը, իսկ այն մեկն է. «Անազատությունը չունի արդարացում, և ազատությունը չունի այլընտրանք»... Ինչևէ՝ հնչվում են միայն սին կոչեր՝ թուրքի հետ միասին ապրելու... ո՛չ բարեկամներ, ո՛չ, որովհետև իրենք իրենք են, իսկ մենք՝ հայ, արցախահայ... «Միասին» մակբայն իմ ընկալմամբ Հայաստանն է, Արցախը և Սփյուռքը և այն անդրդվելի է: Միասին մենք կգտնենք Արցախի փրկության ուղին՝ ի շահ հայ ժողովրդի և մեր հայրենիքի լուսավոր գալիքի...

Այնպես որ ...ամեն բանի մեջ նեղված, բայց չենք ճնշված, կարոտ ենք, բայց չենք տարակուսել: Հալածված, բայց երեսից չընկած, վայր ընկած, բայց չկորած (Բ Կորնթացիներ 4:8-9) ...և... բավական է մեզ իր շնորհքը, որովհետև իր զորությունը տկարության մեջ է կատարվում (Բ Կորնթացիներ 12:9):

ՕՐ 54

Փետրուար 4, 2023

Սա հարմարվողականության 54-րդ օրը չէ, սա աշխարհի լռության ու չկամության 54-րդ օրն է: Սա շրջափակման մեջ գտնվող մեր ազգի պայքարի 54-րդ օրն է, անխոնջ ու անտրտուն պայքարի... հայապահպանության պայքարի: Այս պատերազմն էլ պարտադրում է ի՛ր վերելքներն ու վայրէջքները: Կյանքի ճանապարհի մյուս կողմում մնացած տասնյակ արցախցիներ տուն դարձան: Նրանց անափ ուրախությունն ու հուզմունքը Արցախ մտնելիս բառերով հնարավոր չէ վերարտադրել: Այս պահերին կրկին ականջալուր է «Արցախը լոկ հողակտոր չէ, այն հայրենիք է...» ասվածը: Գազամատակարարման վերականգնմանը զուգահեռ վերաբացվեցին դպրոցները. դասերի մեկնարկը ավետիս էր թե՛ աշակերտների, թե՛ ուսուցիչների համար: Դատարկ ցուցափեղկերը հուշում են՝ «Ո՛չ միայն հացով...» (Մաթևոս 4. 4): Տան սառնությանը հաղթում է հոգու ջերմությունը: Կյանք կա՛ Արցախում, մարդի՛կ, կա՛ մք կա Արցախում...

Արցախը սպասում է իր լինելիության մասին բարի լուրի՝ թե՛ մայր Հայաստանի կողմից, թե՛ աշխարհի: Ավա՛ղ, դեռ ծանր լուրություն է տիրում:

Ինչևէ, ո՛ւժ ու կա՛մք՝ միասնական լինելու և տեղ հասնելու: Իսկ հաղթանակը անպայման գալու է, անպայման: Զանգի Աստված անիրավ չէ, որ մոռանա... (Եբրայեցիներ 6. 10): Նա գիտի՛ զանազանել չարն ու բարին:

Աստված բոլորիս հետ ու պահապան բոլորիս...

Եղուարդ Աւետիսեան

Խոնարի Մարդ մը
Առատաձեռն Յոգիով

1937 - 2022



Եղուարդ Աւետիսեան կեանքէ հեռացաւ Դեկտեմբեր 7, 2022-ի երեկոյեան՝ շրջապատուած իր սիրառատ ընտանիքով: Ան Փամելա Վուդ (Pamela Wood) Աւետիսեանի սիրելի ամուսինն էր: Եղուարդը Հայոց Ցեղասպանութիւնէ վերապրողներ՝ Խորեն եւ Շուշանիկ (Ինկիլիզեան) Աւետիսեաններու երրորդ զաւակն էր, որ ծնած էր Ռօտ Այլընտի (Rhode Island) Փոթաքէթ (Pawtucket) քաղաքին մէջ: Եղուարդ հասակ առաւ Փոթաքէթի բնակչական Փլէզէնդ Վիուի (Pleasant View) թաղամասին մէջ, ուր բազմաթիւ ներգաղթեալ ընտանիքներ կը բնակէին: Այնտեղ ան յաճախած է հանրային դպրոցներ եւ եղած է իր աւարտական դասարանի նախագահը՝ 1955 Pawtucket East (Tolman) High School-ի: Իր կրթութիւնը շարունակած է Պոսթոնի (Boston) Համալսարանին մէջ՝ կրթաթոշակով, ուր ան ստացած է Պաթալոնիայի եւ Մագիստրոսի վկայականները երաժշտութեան ճիւղին մէջ՝ 1959 եւ 1961 թուականներուն: Ան նաեւ ստացած է RCA կրթաթոշակ նուագախմբային խորացումով ուսուցման համար՝ Թէնկլվուտի (Tanglewood) մէջ՝ Պոսթոնի սիմֆոնիկ նուագախումբի (Boston Symphony Orchestra) ամառնային կեդրոնը: Ան երկու անգամ նշանակուած է Ֆրոմմի անդամ (Fromm Fellow) Թէնկլվուտի ժամանակակից երաժշտութեան ներկայացումին համար՝ Ահարոն Քոփլենտի (Aaron Copland) ղեկավարութեամբ, եւ 1962 թուականին Եւրոպայի իր ելոյթներուն համար ստացած է Ամերիկեան Ազգային Ակադեմիայի Մրցանակ (American National Theater Academy Award):

Եղուարդը արհեստավարժ սրինգահար էր՝ 35 տարի ելոյթ ունենալով Պոսթոնի Փափա Եսփլանէյտ (Boston Pops Esplanade) նուագախումբին հետ, եւ 43 տարի Պոսթոնի Պալէթի (Boston Ballet Orchestra) նուագախումբին հետ: Ան նաեւ նուագած է Աթլանթայի (Atlanta) եւ Հիւսիսային Գարուլայնայի (North Carolina) սիմֆոնիկ նուագախումբներուն հետ, Պոսթոնի Օփերային (Boston Opera Co.) հետ, Պոսթոնի Լիրիկային Օփերային (Boston Lyric Opera) հետ եւ Հարվըրտի կամերային նուագախումբին (Harvard Chamber Orchestra) հետ, ինչպէս նաեւ փոխարինող ներգրաւուածութիւններ կատարած է Պոսթոնի սիմֆոնիկ (Boston Symphony) եւ Մետրոպոլիտըն Օփերային (Metropolitan Opera) մէջ: Ան հանդէս եկած է որպէս մենակատար Հայաստանի Պետական ֆիլհարմոնիքի, Հայաստանի Ռատիոյի եւ Հեռուստատեսութեան նուագախումբի եւ Հայաստանի Ազգային Կամերային նուագախումբին

հետ: Ան նաեւ եղած է այցելու երաժիշտ Պոսթոնի քոյր քաղաք Հանկժու, Չինաստան (Hangzhou, China): Եղուարդը նաեւ աշխատած է որպէս Հարվըրտի Կամերային նուագախումբի (Harvard Chamber Orchestra) գեղարուեստական Վարիչ (փրոֆեսորնալ ամառնային նուագախումբ Հարվըրտի Համալսարանին մէջ՝ [Փրոֆ. Լէոն Կըրշներ (Leon Kirchner), երաժշտական ղեկավար] (1977-1992)): Բացի այդ, ան ծառայած է որպէս նուագախումբի յանձնաժողովի նախագահ Lake George Opera Festival-ի եւ Boston Ballet Orchestra-ի փառատօներուն, ուր գրած եւ յաջողութեամբ բանակցած է առաջին միութենական պայմանագիրները երկու կազմակերպութիւններուն համար:

Պոսթոնի Փափա Եսփլանէյտ նուագախումբին հետ իր աշխատանքի ընթացքին Արթուր Ֆիդլերի (Arthur Fiedler), Ճան Վիլյըմսի (John Williams) եւ Քիթ Լոքհարտի (Keith Lockhart) ղեկավարութեամբ ան որպէս հիւր հանդէս եկած է Միացեալ Նահանգներու բազմաթիւ այլ վայրերու մէջ, ինչպէս Hollywood Bowl, Carnegie Hall, Lincoln Center, Wolf Trap, Ravinia, Tanglewood եւ մասնակցած է երկու շրջապայութիւններու դէպի ճափոն: Բացի ելոյթէ, ան ծառայած է որպէս նուագախումբի անձնակազմի վարիչ՝ նուագախումբի հիւրախաղերու համար: Եղուարդ կ'ուղեկցեր բազմաթիւ շնորհալի կատարողներու, երաժշտութեան բոլոր ժանրերէ, անոնց շարքին՝ Aerosmith-ը, Whitney Houston-ը, Tony Bennett-ը, Luciano Pavarotti-ն, Leontyne Price-ը եւ նոյնիսկ Big Bird-ը: Իր երաժշտական աշխատանքի ընթացքին ան նաեւ սրինգ դասաւանդած է Պոսթոնի Համալսարանին ինչպէս նաեւ Էնդիկոթ (Endicott) Գոլէճին մէջ՝ ուր ծանօթացած է Փամելա Վուտի, որ հետագային դարձած է իր կինը եւ կեանքի ընկերը աւելի քան 44 տարիներ:

Իր երաժշտական աշխատանքի ընթացքին Եղուարդ շատ մը ընկերութիւններու մէջ լուռ դրամարկու (investor) էր, տեխնիքական (technology) միջեւ առողջապահութիւն: Ան ամէն օր կը կարդար առեւտրական հրատարակութիւններ եւ երկար ճամբորդութիւններու ընթացքին հետը կ'ունենար նման յօդուածներ եւ այլ հրատարակութիւններ օգնականի մէջ կարդալու: Եղուարդ ինքնուսույց էր եւ խելամոտրէն ներդրումներ կը կատարէր, որով դանդաղօրէն կրցաւ բաւական դրամական միջոցներ հաւաքել, կեդրոնանալու իր յաջորդ արարքին՝ մարդասիրութեան վրայ:

Եղուարդի բարեգործութիւնը կեդրոնացած էր կրթութեան, երաժշտութեան եւ բժշկութեան վրայ: Անոր առա-

ջին մեծ ջանքը իր ծնողները յարգելն էր եւ կրթութեան կարեւորութիւնը, որ սերմանում էր անոնց չորս զաւակներէն իւրաքանչիւրին մէջ: 1994-ին, իր մօր 90-րդ տարեդարձը նշելու համար, ան յայտարարեց, որ ինքը եւ Փամէլան Յայաստանի մէջ պիտի հիմնեն հանրակրթարան դպրոց մը, որ պիտի կոչուի խորէն եւ Շուշանիկ Աւետիսեան Վարժարան: Դպրոցը բացուեցաւ 1999-ին՝ 75 աշակերտով (3, 4 եւ 5 տարեկաններու համար՝ իւրաքանչիւր դասարանի մէջ 25 երեխայ), որ կը գտնուի Երեւանի ամենհամեստ թաղամասերէն մէկուն՝ խորհրդային ժամանակաշրջանի շէնքի մը մէջ: Ամեն տարի դասարան մը կ'աւելնար, որպէսզի այդ երեխաները կարողանան շարունակել իրենց ուսումը, այն աստիճան որ այլեւս տեղ չկար: 2014-ին, Նոյն շրջանին մէջ բացուեցաւ Նորակառոյց Silver Leed-certified հաւատազրուած դպրոցը, նախատեսուած մանկապարտեզէն մինչեւ 12-րդ դասարան-դասարաններ՝ մօտ 1000 աշակերտի համար: Դպրոցը առաջին Leed վկայագրուած շէնքն է ոչ միայն Յայաստանի, այլեւ ամբողջ Կովկասեան տարածաշրջանին մէջ: Ամերիկայի Հայ Աւետարանչական Ընկերակցութեան Վարչական հորհուրդի երկարամեայ անդամ ըլլալու կողքին, Եղուարդ խորապէս ներգրաւուած մնաց Աւետիսեան Վարժարանի գործունէութիւններուն մէջ, որ օգնեց ամրապնդել դպրոցի բարձր եւ գովելի համբաւը:

Որքան որ Եղուարդ ռազմավար էր իր ներդրումներով, Նոյնքանով էր իր բարեգործութեամբ: Ան միտումնաւոր հիմնեց Աւետիսեան դպրոցը անապահով թաղամասի մը մէջ, որպէսզի երեխաները կարենան անվճար ստանալ լաւագոյն կրթութիւնը՝ դպրոցական համազգեստի եւ օրական երկու անգամ սնունդի հետ միատեղ: Դպրոցը կրնայ ընդունիլ միայն իր թաղամասի աշակերտները: Վարժարանը արժանացած է մեծ գնահատանքի՝ արժանանալով բազմաթիւ ակադեմական մրցանակներու, ներառեալ դպրոցի տնօրէնը՝ որ երկու անգամ ճանչցուած է լաւագոյնը Յայաստանի մէջ: Եղուարդը նաեւ մեծապէս ներգրաւուեցաւ Յայաստանի Ամերիկեան Համալսարանին հետ՝ ծառայելով անոր հոգաբարձուներու հորհուրդին մէջ՝ միաժամանակ անուանակոչելով Փարամագ Աւետիսեան շէնքը իր հանգուցեալ եղբոր անունով եւ անուանակոչելով Նոյն Համալսարանի գերազանց կեդրոնները ի պատիւ իր քրոջ՝ Չուարթ Աւետիսեան Օնանեանի եւ եղբոր Փոլ Աւետիսեանի: Այդպէս ընելով ան կապ հաստատեց Աւետիսեան Վարժարանի եւ Յայաստանի Ամերիկեան Համալսարանի միջեւ՝ ստեղծելու խողովակ մը, որու միջոցով աւագ դասարանի արժանաւոր շրջանաւարտները կը կարողանան անվճար ստանալ Գոլէճի կրթութիւն: Եղուարդը աւելի քան 40 այցելութիւններ կատարած է Յայաստան՝ ուղեկցելով իր մօր, վերահսկելու իր նախագիծերը, ներկայ գտնուելու դպրոցական միջոցառումներուն, աւարտական հանդէսներու եւ մասնակցելու Վարչական հորհուրդի նիստերու:

Այլոր բարեգործութիւնը ուղղուած էր նաեւ իր ծննդավայր Ռօտ Այլընտի եւ Մեսէչուսէթս նահանգներու ակադեմական եւ մշակութային հաստատութիւններուն, ուր ան անուանեց Փարամագ Աւետիսեան շէնքը Ռօտ Այլընտի Համալսարանի Դեղագործական Գոլէճը, Ռօտ Այլընտի Համալսարանի Չուարթ Օնանեան անուան բուժքոյրերու դպրոցը եւ Վարդան Կրէկորեան շէնքը Հայկական Ուսումնասիրութիւններու եւ Հետազօտութիւններու Ազգային Կազմակերպութեան (NAASR)՝ Մասաչուսէթսի Պելմոնթ (Belmont, Massachusetts) քաղաքին մէջ՝ ուր ան ծառայած էր որպէս Կազմակերպութեան Վարչական հորհուրդի անդամ: Եղուարդը Պոսթոնի Բալէթի Նուագախումբին (Boston Ballet Orchestra) շնորհած է չորս ամպիոն՝ յարգելու

իր նախկին գործընկեր երաժիշտները, եւ օգնած է ապահովելու, որ անոր արտադրութիւնները միշտ ներառեն կենդանի երաժշտութիւն՝ արհեստավարժ Նուագախումբի կատարողութեամբ: Անոր վերջին նուիրատուութիւնը իսկապէս փոխակերպիչ էր, երբ Սեպտեմբեր ամսուն ան անուանեց Պոսթոնի Համալսարանի Արամ Վ. Չոպանեան եւ Եղուարդ Աւետիսեան անուան բժշկական դպրոցը՝ ի պատիւ իր տարիներու ընկերոջ՝ Պոսթոնի Համալսարանի նախկին նախագահ եւ աւագ ուսուցչապետ:


Եղուարդը ստացած է Էլլիս Այլընտի (Ellis Island) շքանշանը եւ երկու պատուաւոր Դոկտորի կոչում՝ Ռօտ Այլընտի եւ Պոսթոնի համալսարաններէն: Հայաստանի նախկին նախագահ Սերժ Սարգսյանը երկու անգամ անոր պարգեւատրած է Մովսէս Խորենացի մետալով, կրթութեան, մշակոյթի, գրականութեան եւ արուեստի մէջ իր ունեցած աւանդին համար: Հայաստանի Ամերիկեան Համալսարանը Եղուարդին շնորհեց իր անդրանիկ Նախագահի Յանձնարարութեան մրցանակը, ինչպէս նաեւ Պոսթոնի Համալսարանի Գեղարուեստական Գոլէճի կողմէ պարգեւատրուեցաւ Վաստակաւոր Շրջանաւարտի մրցանակով:

Եղուարդի միւս ջանքերը կը ներառեն հնաոճ եւ դասական ինքնաշարժեր հաւաքել, նախ՝ որպէս երիտասարդ, երբ ան կարիքը ուներ Պոսթոնի Համալսարանը երթեւեկելու: Այդ ինքնաշարժը՝ աւելի քան 55 տարիներու կեանք ունեցող 1931-ի Ford Victoria-ն էր, որ ան վերջերս Նուիրեց Միչիկըն (Michigan) նահանգի Ֆօրտ թանգարանին (Ford Museum): Այդ ընթացքին ան սորվեցաւ վերանորոգել այդ ինքնաշարժերը, ինչ որ անհրաժեշտ էր զանոնք վարելու համար, եւ ի վերջոյ ան եւ Փոթաքեթէն իր սիրելի ընկերը, միասնաբար եղան վեց Model A-ի համասեփականատերեր: Ան եւ Փամէլան զուարճանալով իրենց 1929-ին Model A Ford-ով շրջեցան New England-ի նահանգներուն մէջ եւ 1987-ին բշտեցին Պոսթոնէն մինչեւ Սիէթլը (Seattle), ժամական 45 մղոն առագութեամբ: 1931-ի ռոտսթերը (roadster)՝ որ ան եւ Փամէլան յետագային ձեռք բերին, նկարահանուած է Ragtime-ի Boston Pops Esplanade ներկայացման մէջ: Աւելի ուշ ան գնած եւ վերանորոգած էր 1941-ի Lincoln Zephyr-ը, որը արժանացած է Lincoln Continental Owners' Club-ի ազգային հանդիպման լաւագոյն ցուցադրութեան, որ Նոյնպէս վերջերս Նուիրեց Լինքոլնի թանգարանին (Lincoln Museum), Միչիկընի (Michigan) նահանգի մէջ:

Բացի իր տիկնոջ Փամէլայէն, իր վերապրող հարազատներն են քոյրը՝ Չուարթ Օնանեանը, Եղբայրը՝ Փոլ (Էստա) Աւետիսեանը, զոքանչը Ֆիլիս Վուտը (Phyllis Wood), քեները՝ Ճոյս Կլեննի (Joyce Glenney) եւ Ճենիս Ադգինսը (Janice Adkins), իր քենակալը՝ Կորտըն Վուտը (Gordon Wood), երեք սերունդի զարմուհիներ եւ եղբորորդիներ, բազմաթիւ զարմիկներ, որոնք նման են քոյր-եղբայրներու եւ սիրելի ընկերներու՝ մէկ ընտանիքի նման: Եղուարդէն առաջ մահացած նախորդները եղած են անոր եղբայրը՝ Փարամազը, հարս քոյրը՝ Սարանել Աւետիսեանը եւ քենակալը՝ Եղուարդ Օնանեանը:

Եղուարդին Յիշատակի հանդիսութիւնը պիտի կատարուի զարնան: Փոխան ծաղկեպսակի, իր յիշատակին նուիրատուութիւններ կարելի է կատարել Ամերիկայի Հայ Աւետարանչական Ընկերակցութեան՝ Աւետիսեան Դպրոցի հիմնադրամին:

Առցանց նուիրատուութիւններու համար կրնաք այցելել մեր կայքէջը՝

<http://weblink.donorperfect.com/InMemoriamAvedisian>
կամ Նուիրատուութիւններ ուղարկէք AMAA-ին՝ 31 W. Century Road, Paramus, NJ 07652 հասցեով, նշելով՝ Avedisian School Endowment Fund: 



Հայաստանեայց Աւետարանական Համահամայնքային Սահմանադրութեան մը Անհրաժեշտութիւնը

Փրոֆ. Դոկտ. Երուանդ Հ. Քասունի

Հայաստանեայց Աւետարանական Եկեղեցիի կազմաւորման 175-ամեակի տօնակատարութիւնները, հանդիսութիւնները, հաւաքներն ու գեղարուեստական երեկոները, ոմանք շքեղագոյն սրահներու մէջ, առանց մոռնալու լուսաշող լուսանկարներու տողանցքը, անգամ մը եւս չհասանելի վաղուան ձգեցին ճակատագրական հարցումը.

«Հայաստանեայց Աւետարանական Եկեղեցի ու Հայ Աւետարանական Համայնք՝ ո՞ր ենք, եւ ո՞ր կ'երթանք»: Նորովի ձեւաւորուած մոտայիկ հարցում չէ դրուածը: 200-ամեակը ի՞նչպէս պիտի դիմաւորենք: Ընդհանուր դաշտի մերօրեայ իրավիճակը քանի՞ խուզարկու աչք ու հետազօտող միտք կը քաջալերէ՝ եթէ ինքնախաբէութիւնը մսխումի անսպառ դրամագլուխ չէ:

Ու ճշդէնք. նոր չէ հարցադրումը եւ անոր ետին լճացած մտահոգութիւնը: 1846 թ. Յուլիսի 1-ին կազմաւորուած Հայց. Աւետ. Եկեղեցին, եւ 1853 թ. Մայիսին Սուրբանական հրամանագրով համայնքային իրաւական կառոյց ստացած Հայ Աւետ. Համայնքը՝ իր Ազգապետով եւ Ազգապետարանով, առաջին հինգ տասնամեակներուն իրենց փառքի օրերը ապրած, եթէ չեն նահանջեր, կը սկսին տեղայնանալ:

1911 թ. «Աւետաբեր»ի մէջ «Թուրքիոյ Աւետ. Եկեղեցիներու Ապագան» խորագրուած յօդուած մը, որ «Չաւէն» ստորագրութիւնը կը կրէ, կ'արձանագրէ.

«Ժամանակէ մը ի վեր Թուրքիոյ [(Օսմանեան Կայսրութեան)] Աւետ. Եկեղեցիներու ապագան լուրջ հարցի մը հանգամանքը ստացած է: Պիտի կրնա՞ն անոնք իրենց գոյութիւնը պահել անվթար մինչեւ որ իրենց գաղափարականը իրագործուած տեսնեն օր մը, թէ անձայն անշուշտ կազմալուծումով մը պիտի վերջ տան իրենց գոյութեան՝ առանց ողջունելու հետապնդուած նպատակի մը իրագործումը. ահա մէկը կարելորագոյն հարցերէն, որով սոյնապարհ են յաճախ զբաղի Միութեանց Սինդոնները [(եկեղեցական խորհուրդ)]»(1):

Չաւէն մէկէ աւելի պատճառներ կը նշէ թէ ինչու «գոյութիւն [կարենալ] պահելու» հարցականի առաջ է Համայնքը: Նշումներէն մէկը՝ «Իրողութիւն է թէ ժամանակէ մը ի վեր Աւետ. Համայնքը նոր համակիրներու

յայտնի կամ պաշտօնական յաւելումովը ստուարանալէ դադրած է գրեթէ»(2): Նշած պատճառներուն պիտի անդրադառնալ իր ատենին, բայց Չաւէն կ'անտեսէ՝, թէ՛ մոռացութեան կը մատնէ Համայնքի ֆիզիքական միաձոյլ գոյութիւնը երաշխաւորող սահմանադրական կառուցապատումի անհրաժեշտութիւնը, որ պարտադիր էր ոչ միայն անոր հմայքն ու հեղինակութիւնը դրսեւորելու, այլ եւ՝ իրեն հրապուրելու «նոր համակիրներ»: Բայց հարցը անտեսուած չէր ուրիշներու կողմէ: «Աւետաբեր»ի 15 Նոյեմբերի, 1902 թ. համարին մէջ կը կարդանք.

«Փոխադարձ ծանօթութեամբ եւ յարաբերութեամբ մեր եկեղեցիները զարգացնելու համար՝ յարաբերութեան առաւել ընդարձակ շրջանակ մը, եկեղեցական մեծագոյն կեդրոնական միութիւն մը կազմելու ենք: Անհատ եկեղեցիի մը անդամներն իրարու հետ սէր եւ միութիւն սնուցանելու են, յետոյ այս եկեղեցիներն ալ իրարու հետ յարաբերութիւն ընելով եկեղեցական միութիւններ կազմելու են, եւ ամենէն ետքն ալ տարբեր միութիւններ իրարու հետ եկեղեցական մեծագոյն միութիւնը – Կեդրոնական Միութիւն մը – կազմելու են»(3):

Ի՞նչ պիտի հասկնալ 120 տարի առաջ արտասանուած՝ պահանջուած «մեծագոյն միութիւն»՝ «Կեդրոնական Միութիւն» եզրով, եթէ ոչ՝ միակազմ, մէկ ու միակ ամբողջական միութեանական կառոյց մը, որ կը նշանակէ ներկայացուցչական ընդհանուր Կեդրոնական՝ Երեսփոխանական ժողով մը, իր իսկ կողմէ ընտրուած Կեդրոնական Գործադիր Ժողովով, որուն իրաւական հովանիին ներքեւ համասփիւռ Հայ Աւետ. Համայնքը, սահմանադրական օրէնսդրութեամբ՝ նոյնանման աշխատելաոճի, ինչպէս եւ ներքին եւ արտաքին յարաբերութիւններու դրութիւն մը կ'որդեգրէ:

Վեր. Ստեփան Իւթիւնեան, իր «Ծագումն Եւ Ընթացք Աւետարանականութեան Ի Հայս» աշխատասիրութեան աւարտին, երբ կ'անդրադառնալ իր օրերու Հայց. Աւետ. Եկեղեցիի դիմագրաւած տագնապներուն, «Միութիւն Եւ Հանգամանք Եկեղեցւոյ» խորագրի տակ կ'ակնարկէ, թէ՛ Հայց. Աւետ. Եկեղեցին (եկեղեցիները) «անգիտակցաբար եւ անփորձաբար կը գտնուին [սեփական դիմագիծի անհաղորդ] դրութեան մը մէջ, որ ամենայնիւ օտար էր իրենց նախնական ըմբռնումին: [...]»:

«Ո՛րն է այդ դրությւնը, [եթե ոչ միսիոնարներու կողմէ ձեւաւորուած ու պարտադրուած եկեղեցական վարչական դրութիւնը (դրութիւնները)], որոյ Արեւելեան բնութեան անյարմարութիւնը կէս դարէ աւելի է որ փորձերով տեսնուած է: Անգոր, անկարող, իրարմէ անկախ ու անջատ խումբեր աստ ու անդ խեղճ ու կրակ վիճակի մէջ այսօր կան վաղը չկան բան մը: Ո՛չ ապաքէն միութիւնն գորութիւն՝ եւ բաժանումը կործանում է:

«Արդ, ասոր դարման ըլլալու համար բաւական ատեն է ի վեր է որ Միութիւններ հաստատուեցան, ինչպէս, Բիւթանական, Կեդրոնական, Խարբերդի եւ Կիլիկիոյ Միութիւններ, սակայն ասոնցմով չդարմանուեցաւ գործը դեռ, յայտնի է: Ընդհանուր Միութիւնն է անհրաժեշտ եղածը:

«Տրուպս կը յանձնարարէ ամենուն [...] Ընդհանուր Սինհոտ մը ունենալ իբրեւ կեդրոն, ուր որ յարմար ու վայելուչ դատուի այդ ըլլալ, եւ արդէն եղած եւ ըլլալիք Միութիւններէն համեմատական թուով կարող եղբայրներ՝ սահմանեալ ժամանակներ հոն միանան, խորհելու եւ կարգադրելու ընդհանրութեան վերաբերեալ խնդիրներ»(4):

1908 թ. վերահաստատուած Օսմանեան Սահմանադրութեան յաջորդող մէկ քանի տարիներու շնորհած յարաբերական ազատութենէն խանդավառուած, երբ հայ ազգային կեանքն ալ սկսած էր թռիչք առնել, Հայ Աւետ. Համայնքը իր հերթին, առանձնապէս 20-րդ դ. երկրորդ տասնամեակը դիմաւորող առաջին տարիներուն Ազգապետարանի անկազմակերպ կացութենէն եւ անոր վստահուած առաքելութեան անորոշութեան մատնուած իրողութենէն սթափած(5), կ'որոշէ վերակազմաւորման աշխատանքի շրջան մը թելակոխել, որուն համար կը նախաձեռնէ Համայնքի վարչական կառոյցին ու հասարակական գործունէութեան առաւել օրինական սահմանադրութեամբ ամրագրումին: Ծրագրին իրագործման համար Համայնքի «Կեդրոնական Միութիւնը [...] Սահմանադրութիւն մը խմբագրելու նպատակաւ [1911 թ.] Յունուարին ժողով մը կը հրաւիրէ Կ. Պոլիս», որուն հրաւիրուած է նաեւ Փրոֆ. Կարապետ Թումանեան(6), որ ժամանակի սղութեան պատճառով նշեալ ամսուն «Պոլիս մեկնելու անկարողութեան պատճառով» [...] ինքզինք «պարտական կը համարէ հանդէպ Միութեան եւ Բողոքական հասարակութեան, այդ մասին իր հայեացքը պարզելու հրապարակաւ»(7):

«Աւետարեք»ի յաջորդական երեք համարներուն մէջ (4, 11 եւ 18 Փետրուարի, 1911 թ.) լոյս կը տեսնէ Փրոֆ. Կ. Թումանեանի պատրաստած սահմանադրութեան (կանոնագրութեան) ամբողջական ուրուագիծը(8), ուր հեղինակը կ'ընդգծէ. «Եթէ կ'ուզենք կանոնագիր մը խմբագրել ինքզինքնիս կառավարելու համար, փոխանակ ուրիշէն կառավարուելու -

«1. Ինքնավարութեան միակ գէնքը քուէն է, խօսիլ, համոզել, բրոքականտ ընել եւ քուէ շահիլ, ահա ամէն ինչ»(9):

Անդրադառնալով կանոնագրութեան իրաւասութեամբ գոյառած կեդրոնական իշխանութեան բնոյթին, հեղինակը կը գրէ. «Մեզի պէս փոքրիկ, իրարմէ բաւական հեռու ապրող եւ ցրուեալ ժողովուրդի մը [(համայնքի մը)] համար, կեդրոնախոյս գորութիւնը կեդրոնականէն շատ ըլլալ՝ վնասակար է. վախ կայ որ հեռաւոր մասեր բաժնուելով օտարանան, անհունութեան մէջ կորսուին: Հետեւաբար այնպիսի կազմակերպութեան մը ի խնդիր ելլելու ենք որ կեդրոնաձիգ եւ կեդրոնախոյս գորութիւնը զիրար հաւասարակշռեն, որպէսզի մարմնոյն բոլոր մասերը իրենց տեղը մնան: Ուրիշ խօսքով՝ կազմելու ենք կեդրոն մը այնչափ զօրաւոր, որ կարենայ իրմէ պահանջուածը կատարել»(10):

Իսկ Ազգապետի ընտրութեան մասին, միշտ ժողովրդավարական սկզբունքներէ մեկնած, կը գրէ. «Գալով խնդրոյն ամենէն էական կետին, Ազգապետին ընտրութեան կերպին, բնաւ չենք վարանիր ըսելու որ անիկա բոլոր Բողոքական Համայնքէն ընտրուելու է եւ ոչ թէ առանձնաշնորհեալ դասակարգէ մը, որ արդիւնաւոր պաշտօնավարութիւն մը ունենայ, բոլոր հասարակութենէն յարգուելով եւ անոնց օգտակար ըլլալով»(11) (ընդգծումը մեր կողմէ, Ե.Հ.Բ.):

Այսօր, ակամայ թէ պարտադիր, իբրեւ Հայց. Աւետ. Եկեղեցի եւ Հայ Աւետ. Համայնք, երբ հրաւիրուած ենք մեր ակնարկը սեւեռելու 200-ամեակի ժամկետին, հաշուենկա՛տ ենք տատանող գետինին, որու վրայ կը կենանք, ու հարց կու տա՛նք թէ ի՛նչ են իր երաշխագրերը, որոնք կը խոստանան, մեզ՝ մեր սեփական դիմագիծով եւ առաքելութեամբ, անխաթար, ամրախարխիս նոր դարադարձի հասցնել:

Մեր ոտքին տակ գետինը կը տատանի, քանի որ ե՛ւ իբրեւ եկեղեցական միադէմ ներկայութիւն, եւ իբրեւ համայնքային միաձոյլ մարմին գուրկ են օրինական սահմանադրութեամբ ամրագրուած համատեղող կառավարչական կառոյցէ:

«Հայ Աւետարանական» անունի հովանիին տակ բազմամարմին, բազմագլուխ, բազմիշխան ու երբեմն բազմանուն եկեղեցիներու եւ Միութիւններու «Միութիւն» մը կը գոյատեւէ, ուր, դժբախտաբար, «միութիւն» հասկացողութիւնը իր գործնական նշանակութիւնը ունի իւրաքանչիւրին՝ Ամերիկայի Հայ Աւետարանչական Ընկերակցութեան առնչուած «միութեան» հետ:

Ժամանակ է սթափելու: Մեր հայրերը, աւելի քան դար մը առաջ հեռատես իմաստութիւնը ունեցած էին որոշելու մշակումը Հայ Աւետ. համա-համայնքային սահմանադրութեան մը, ու զայն գործադրութեան դնելու՝ կանխելու համար այն տատանող գետինը, որուն վրայ կեցած ենք այսօր: Հայուն ճակատագրուած Եղեռնը խափանեց գործընթացը: Աւելի քան դար մը ետք, սուտ ու իրաւ, արդարացի կամ ոչ հազար պատճառաբանութիւններով չուզեցինք, կամ չկարողացանք Հայ Աւետ. համա-համայնքային հեղինակութիւն վայելող եւ սահմանադրական օրէնսդրական իրաւասութեամբ

իշխանությունն ունեցող համա-միութենական Միությունն մը կեանքի կոչել:

Իբրեւ Հայց. Աւետ. Եկեղեցի եւ Հայ Աւետ. Համայնք պարտադիր պիտի գիտակցիլ թէ օրերը հասուն են նպատակադրուած պատասխանատու լրջութեամբ վերանայելու մեր հայրերու աւանդին 175-ամեայ ժառանգութեան քաշն ու կռիւը, ստուգելու այդ ժառանգութեան հանդէպ մեր իրաւատէրի գիտակցական հաւատարմութիւնը, եւ արդարադատութեամբ չափորոշելու մեր ետին ձգելիք աւանդին ու ժառանգութեան նպատակասլաց որակն ու տարողութիւնը:

Սերունդին՝ ժառանգառուի եւ ժառանգատուի առաքելութեան մէջ պատմութեան դատավճիռն է անաչառ արդարութեան գործադրութիւնը եւ հայրերուն, եւ որդիներուն հանդէպ: Արդարութիւն՝ ոչ միայն աւանդը անեղծ ու փոշեգործկ պահելու, այլեւ՝ տոկոսային կուտակումով որդիներուն փոխանցելու: Եւ այս պատմական պատասխանատուութիւնը իրագործելու համար հրամայական պահանջ է վարչա-կառավարական օրէնսդիր սահմանադրութիւն մը, որուն շնորհած արտօնութեամբ ժողովուրդը տէրն է ժառանգութեան եւ անոր տնօրինումին:

Առաջադրուած Հայ Աւետ. համա-համայնքային հեղինակութիւն վայելող եւ սահմանադրական օրէնսդրական իրաւասութեամբ իշխանութիւն ունեցող համա-միութենական Միությունն մը կրնայ հարցումի մը դուռ բանալ. - Հապա՞ Հայ Աւետարանական Համաշխարհային Խորհուրդը:

Կ'ապրինք 21-րդ դ. երրորդ տասնամեակը, ուր... ինքնախաբէութիւնը տեղ չունի: Դժբախտաբար, Հայ Աւետ. Համաշխարհային Խորհուրդը, որ երբեք չի կրնար առաջադրուած վարչա-կառավարական օրէնսդիր սահմանադրութեամբ գոյառած օրէնսդիր ժողովն ու այդ ժողովէն ընտրուած գործադիր իշխանութիւնը փոխարինել, պարզապէս միամիտներ օրօրող ինքնախաբէութիւն մըն է, որ իրաւական գոյութեան իրաւունք ալ չունի, քանի որ իր այթոռակալները Հայ Աւետ. համափիւռ ժողովուրդին կողմէ չեն ընտրուած օրինական ընթացքով, այլ հոն են «ի պաշտօնէ», եւ ի պաշտօնէ այթոռակալը իշխանագուրկ է(12): Հարցում մը.

- Որո՞ւ հաշուետու է Հայ Աւետ. Համաշխարհային Խորհուրդը:

Ուրեմն՝ ի՞նչ գործադիր խորհուրդ (ժողով), որ ոչ ոքի հաշուետու է:

Հայց. Աւետ. Եկեղեցիի եւ Հայ Աւետ. Համայնքի անսայթաք եւ առողջ գոյատեւման սպառնացող արդէն առկայ, եւ նախատեսիլի վտանգներուն դէմ յանդիման, այսօր, նոյնի՛սկ դանդաղելու իրաւունք եւ արտօնութիւն չկայ՝ մարտահրաւերները յաղթահարելու օրինական թումբերը բարձրացնելու, որոնց առաջինը՝ Հայց. Աւետ. Եկեղեցիով կազմաւորուած Հայ Աւետ. հասարակութիւնը, իբրեւ մէկ միաւոր, իր հասարակական կեանքը օրինական

ընթացքի մէջ պահող մէկ ու միակ սահմանադրութեամբ օժտել է, եւ առաջին հերթին՝


Երեսփոխանական ժողովի բնոյթով եւ իրաւասութեամբ, սահմանուած տարիներու ժամանակաշրջանով պաշտօնի եղող Հայ Աւետարանական Գերագոյն Ժողովը, որ օրէնսդիր իշխանութեամբ կ'ընտրէ Ազգապետը եւ Գերագոյն Ժողովին հաշուետու Գործադիր Ժողովը՝ կազմուած աշխարհականներու բացարձակ մեծամասնութեամբ:

Իւրաքանչիւր Հայ Աւետ. Եկեղեցիներու Միութիւն, կազմաւորուած աշխարհագրական տուեալ սահմաններով, կ'ունենայ իր Երեսփոխանական Ժողովը, իր Ազգապետը եւ Գործադիր Ժողովը(13):

Հայ Աւետ. Հասարակութեան (շրջանային թէ համաշխարհային) ժողովրդավարական վարչական համակարգի միակ երաշխիքը անոր ֆիզիքական, նիւթական ու բարոյական վիճակագրական տուեալներու հերթական հրատարակութիւնն ու քննարկումն է, եւ հոն բարձրացած հարցերու պատասխաններուն փնտռոտը:

Կրկնելու գնով պիտի ըսել թէ հրամայական անյետաձգելի պահանջ է Հայ Աւետարանական համա-համայնքային կառավարչական օրէնսդիր սահմանադրութեան մը մշակումը, որուն օրինագծուած սահմաններէն ներս կը գործեն Երեսփոխանական (գերագոյն) Ժողովը, Ազգապետը, Գործադիր Ժողովը, ինչպէս եւ՝ եկեղեցական, կրօնական, կրթական, մշակութային, տնտեսական եւ քաղաքացիական բնագաւառներու պատասխանատուութիւնը ստանձնած յանձնաժողովները:

Հայաստան եւ համափիւռ աշխարհագրական տարբեր սահմաններու մէջ բնակող համայնքներ, Հայ Աւետ. համա-համայնքային սահմանադրութեան հովանիին ներքեւ մնալով հանդերձ, իրենց որդեգրած երկրին տեղական օրինականութիւնները յարգելով, միշտ ալ կարելիութիւնը կրնան ունենալ որոշ յաւելումներով համայնքային սահմանադրութեան տրամադրութիւնները հաշտեցնել երկրին քաղաքացիական պարտաւորութիւնները սահմանող օրէնսդրութեան:

Մշակելի սահմանադրութեան խմբագրութեան (որուն օրինակ կրնայ ծառայել եւ Մայր Եկեղեցիի Ազգ. Սահմանադրութիւնը) նախաձեռնելէ առաջ, գործնական առաջին քայլը պիտի ըլլայ նոյն հարցի քննարկումին նուիրուած գիտական համաժողովի մը կազմակերպումը (ոչ թէ սկիզբ ու վերջ չունեցող խորհրդակցական հանդիպում մը), ուր օրինագիրքին առաջադրած նիւթերը՝ որոշուած մասնագէտներու կողմէ գրաւոր, գիտա-ուսումնասիրութեան մը պահանջած լրջախոհութեամբ կը ներկայացուին: Ներկայացուած ուսումնասիրութիւնները կարելի պէտք է ըլլայ հատորով մը հրատարակել, եւ այսպէս՝ առիթ ընծայել հարցի հանրային խորհրդածութեան ու գաղափարներու փոխանակումին, ուր մամուլը իր պատասխանատու դերը պիտի ստանձնէ: 

ՄԱՏԵՆԱԳԻՏՈՒԹՅՈՒՆ-ԾԱՆՕԹԱԳՐՈՒԹՅՈՒՆ

1. Չաւէն, «Թուրքիոյ Հայ Աւետ. Եկեղեցիներու Ապագան», Աւետաբեր, 21 Հոկտեմբերի, 1911, Էջ 1019: Դժբախտաբար կարելի չեղաւ «Չաւէն» գրչանունով հրապարակ եկած անձնաւորութեան ինքնութիւնը ճշդել:
2. Նոյնը, Էջ 1020:
3. Դժբախտաբար, յօդուածը, ուրկէ կ'արտատպենք մեջբերուած պարբերութիւնը, հեղինակի անուն չի կրեր: Խմբագրական ծանօթագրութիւնը կ'ըսէ, թէ՝ Մարաշ [1902 թ.?] Կիլիկիոյ Միութեան տարեկան ժողովին թրքերէնով արտասանուած է խօսքը, զոր Աւետաբեր թարգմանաբար հրատարակած է ներկաներու փափաքին ընդառաջելով: Հոս պարզապէս յիշեցնենք որ մինչեւ 1902 թ. Աւետարանական չորս Միութիւններ կազմաւորուած էին՝ 1) Բիւթանիոյ Աւետ. Միութիւն (1864 թ.), 2) Արեւելեան կամ Խարբերդի Աւետ. Միութիւն (1866 թ.), 3) Կիլիկիոյ Աւետ. Միութիւն (1867 թ.) եւ 4) Կեդրոնական (Կեսարիոյ շրջան) Աւետ. Միութիւն (1868 թ.) (Վեր. Տիգրան Խրլոբեան, Ոսկեմատեան, Ա. Խոր., Պէյրուօ, 1950, Էջ 23-24):
4. Վեր. Հ. Ստեփան Խ. Իւթիւճեան, Ծագումն եւ Ընթացք Աւետարանականութեան Ի Հայս, Կ. Պօլիս, 1914, Էջ 278-279: (Հատորը տպագրութեան պատրաստ եղած է 1911 թ.ին):
5. Տես՝ Վեր. Եղիա Ս. Քասունի, Լուսաշաւիղ, Պէյրուօ, 1947, Էջ 299-300:
6. Տես՝ Երուանդ Հ. Քասունի, «Փրոֆ. Կարապետ Թումանեան (1852-1939 թթ.)», Ձանասեր, Ապրիլ-Մայիս, 2005, Էջ 108-109:
7. «Աւետաբեր», 4 Փետրուարի, 1911, Էջ 112-113:
8. Եթէ ականայ արգելքներ չբարձրանան, Փրոֆ. Կ. Թումանեանի պատրաստած Սահմանադրութեան (կանոնագրութեան) ամբողջական ուրուագիծը պիտի հրատարակենք մեր՝ «Աւետարանական Ազգապետարան եւ Ազգապետեր» խորագիրը կրող պատրաստութեան մէջ եղող աշխատասիրութեան մէջ:
9. Աւետաբեր, 4 Փետրուարի, 1911, Էջ 113:
10. Աւետաբեր, 11 Փետրուարի, 1911, Էջ 134-135:
11. Նոյնը, Էջ 135:
12. Հայ Աւետարանական Համաշխարհային Խորհուրդի սաղմնաւորումը պիտի փնտռել 1950-ական թթ. Մերձ. Արեւելքի Հայ Աւետ. Եկեղեցիներու Միութեան նախաձեռնութեամբ գոյառած Հայ Աւետ. Եկեղեցիներու Միջ-Միութենական Խորհուրդին մէջ: Յաջորդ աւելի քան տասնամեակի մը ընթացքին Միջ-Միութենական Խորհուրդը, որ իր վերջին ժողովը կ'ունենայ 1965 թ., չի յաջողիր իրաւական վերջնական կառոյցով պատասխանատու դերակատարութիւն ստանձնել:

- 1978 թ. հրաւիրուած Համա-Հայ Աւետարանական Առաջին Համաժողովին կը նշանակուի Վարիչ Մարմին մը, որ 1979 թ. Օգոստոսին, երկօրեայ խորհրդաժողովին «կը յանձնարարէ» Հայ Աւետ. Համաշխարհային Խորհուրդի մը ստեղծումը: Առաջադրուած Խորհուրդի «առաջին հաղորդակցական հանդիպումը տեղի կ'ունենայ Բարիզի արուարձան Իսի-Լէ-Մուլինի մէջ, 29 Ապրիլ-4 Մայիսի, 1981 թ.»։ Ակամայ պատճառներով ուշացած՝ Հ.Ա.Հ. Խորհուրդի առաջին ժողովը տեղի կ'ունենայ 12-14 Հոկտեմբերի, 1987 թ., Հերվըրթաուն, Փենսիլվանիա (Ա.Մ.Ն.)։ Ժողովին մասնակցող անդամները կը ներկայացնեն Հիւս. Ամերիկայի Հայ Աւետ. Միութիւնը, Ֆրանսահայ Աւետ. Եկեղեցիներու Միութիւնը, Մերձ. Արեւելքի Հայ Աւետ. Եկեղեցիներու Միութիւնը, Ամերիկայի Հայ Աւետարանչական Ընկերակցութիւնը եւ Ստեփան Փիլիպոսեան Հիմնադրամը։ Հ.Ա.Հ. Խորհուրդը իր առաջին ժողովին նաեւ կ'որոշէ. «Բարեփոխել Հ.Ա.Հ.Խ.ի Խորհուրդը իր առաջին ժողովին նաեւ կ'որոշէ. «Բարեփոխել Հ.Ա.Հ.Խ.ի Ծրագիր-Կանոնագիրի Գ. յօդուածը, որ կը Վերաբերի անդամակցութեան նիւթին, որով երեք Միութեանց նախագահները, Ամերիկայի Հայ Աւետարանչական Ընկերակցութեան Գործադիր Տնօրէնը եւ Ստեփան Փիլիպոսեան Հիմնարկութեան ատենապետը ի պաշտօնէ մաս կը կազմեն Խորհուրդին» (ընդգծումը մեր կողմէ, Ե.Հ.Բ.)։ Այժմ Խորհուրդին մաս կը կազմեն նաեւ Հայաստանի եւ Եւրասիայի Հայ Աւետ. Եկեղեցիներու Միութիւններուն նախագահները։ Ժողովի աւարտին կը կազմուի Խորհուրդին դիւանը։ «Ծառայութեան երկու տարուան շրջանի մը համար (1987-89) ընտրուեցան հետեւեալները.- Նախագահ՝ Վեր. Դանիէլ Սահակեան, փոխ նախագահ՝ Վեր. Յովհաննէս Գարճեան, ատենադպիր՝ Վեր. Դոկտ. Վահան Թութիկեան, գանձապահ՝ Վեր. Դոկտ. Կիրակոս Չոփուրեան, խորհրդականներ՝ Վեր. Պարգեւ Աբարդեան, Վեր. Ժան Յակոբեան, Վեր. Յարութիւն Միսիրլեան, Վեր. Մովսէս Ճանապազեան, Տիկ. Ճօյս Փիլիպոսեան-Սթայն եւ Տիար Նազար Տաղլեան» (Վեր. Դոկտ. Վահան Յ. Թութիկեան, Հայ Աւետարանական Համաշխարհային Խորհուրդը, Ա.Մ.Ն., 2015, Էջ 210-227)։
- Հարցում մը. Հայ Աւետ. ՀԱՄԱԾԽԱՐՀԱՅԻՆ Խորհուրդին մէջ ո՞ր են աշխարհականները։ Այդ ո՞վ որոշած եւ ո՞ր գրուած է որ Հայց. Աւետ. Եկեղեցի-Հայ Աւետ. Համայնք կղերապետական են։
13. Մեր հոս վար դրած մշակելի սահմանադրութեան ուրուագծային նշումները որոշ տոկոսով թելադրուած են Փրոֆ. Կ. Թումանեանի պատրաստած Սահմանադրութեան ուրուագծէն։

Հաւատք, Յոյս եւ Սէր

Հեղինակ՝ Վեր. Դոկտ. Վահան Յ. Թութիկեան

Վեր. Սերոբ Ճ. Մկրտիչեան*

Վերջերս լոյս տեսաւ Վեր. Դոկտ. Վահան Յ. Թութիկեանի 48րդ գիրքը՝ անգլերէն եւ հայերէն լեզուներով գրուած: Գիրքը հրատարակուած է Տիթրոյթի Հայ Աւետարանական Եկեղեցւոյ Հայկական Ժառանգութեան Յանձնախումբին կողմէ:

Հանրայայտ ճշմարտութիւն է որ մարդ արարածի լաւագոյն, անխարդախ եւ հաւատարիմ բարեկամը գիրքն է: Առանց գիրքի մարդ արարածի միտքը, սիրտն ու հոգին ոչ միայն կ'աղքատանայ, այլ՝ կը սնանկանայ եւ հետեւաբար իր մշակոյթն ալ իր հետ կ'անհետանայ եւ կը ջնջուի այս աշխարհէն:

Որպէս Հայ ազգի զաւակներ, անկասկած կ'ապրինք մարտահրաւերներով լեցուն կեանք: Հայ ժողովուրդը ճգնաժամի մէջ է: Ընտանեկան, հոգեւոր, բարոյական, ազգային եւ մշակութային դաստիարակութիւնը, ինչպէս նաեւ լեզու, բարբեր եւ բարոյական արժէքները նահանջի մէջ են:

Պօղոս Առաքեալ Կորնթոսի ուղղուած առաջին նամակին մէջ կ'անդրադառնայ Աստուածային սիրոյն եւ կը շեշտէ թէ մարդ արարածը կոչուած է Աստուածային սիրով լեցուելու, որպէս զի կարենայ Քրիստոսակեղորոն հաւատքով եւ յոյսով ապրիլ, նախ՝ սիրելով իր Ստեղծիչն ու Փրկիչը եւ ապա իր նմանը:

Վեր. Դոկտ. Վահան Թութիկեան, Տերոջը այգիին մէջ, իր վաթսունէ աւելի տարիներու նուիրական ծառայութեան կողքին, կը հրատարակէ իր նորագոյն գիրքը «Հաւատք, Յոյս եւ Սէր» խորագրով հատորը՝ հիմնուած՝ Ա. Կորնթացիս 13. 13-րդ համարին վրայ որ կ'ըսէ. «Ուստի հիմա կը մնայ՝ հաւատք, յոյս, սէր: Այս երեքը ու ասոնց մեծագոյնը սէրն է»:

Վեր. Թութիկեան իր գիրքի յառաջաբանին մէջ կը շեշտէ թէ մարդ արարածին Աստուածային երեք անփոխարինելի շնորհներն են, Հաւատք, Յոյս եւ Սէր, որոնք բացարձակ անհրաժեշտութիւն են յի-իրաւ, որակաւոր եւ իմաստալի կեանքի մը համար:

Սոյն հատորը երկլեզու է: Ան կը պարունակէ 26 անգլերէն եւ 16 հայերէն յօդուածներ, որոնք պարփակուած են 144 էջերու մէջ: Անգլերէն եւ հայերէն յօդուածները իրարմէ կը տարբերին իրենց բովանդակութեամբ:

Վեր. Դոկտ. Վահան Թութիկեանի հայերէն նիւթերը բազմակողմանի են. - **Կրօնական**, ինչպէս՝ Սուրբ Ծնունդ, Սուրբ Զատիկ, Գալստեան Կիրակի, եւ այլն: Ազգային, **մշակութային** եւ **դաստիարակչական**, ինչպէս՝ Ապրիլ 24-ը Իբրեւ Խորհրդանիշ, Ասկէ Թութեքը Անցած են (Ի Յիշատակ Արցախի Նահատակներուն), Հայ Մշակոյթին Անփոխարինելի Դերը (Հայ Մշակոյթի Ամսուան Առթիւ), եւ այլն. **Համամարդկային**՝ «Ինչպէս Կարելի է զԱստուած Տեսնել», «Քաղաքական Իմաստութիւն», «Հիւրասիրութեան Արտասովոր Օրինակ Մը», եւ այլն.

Յօդուածները եռոտանի շեշտաւորում ունին եւ հեղինակին համար շատ յստակ է թէ Հայ անհատը կոչուած է ըլլալու՝ ՀԱՅ

ՔՐԻՍՏՈՆԵԱՅ ՄԱՐԴ: Այսինքն, հայ անհատը կոչուած է բառին իսկական առումով հայ ըլլալու: Ըստ հեղինակին, «Ինչ արժէք ունին մատենադարաններու մէջ մթերուած մշակութային ժառանգութիւնները, ի՞նչ իմաստ ունին թանգարաններու մէջ պահուած արուեստի գործերը եթէ զանոնք գործնապէս գնահատելու, անոնցմով ներշնչուելու եւ զանոնք հոգեպէս ըմբռնելու վիճակի մէջ չեն հայ մարդիկ»:

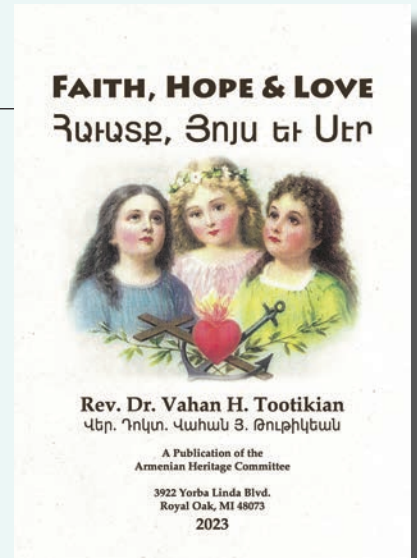
Հայ անհատը կոչուած է Քրիստոսակեղորոն հաւատքով նուիրուած հաւատացեալ ըլլալու. «Քրիստոնէական հաւատքը կոյր եւ անտրամաբանական բաղձանք մը չէ այլ կատարեալ վստահութիւն է առ Աստուած: Հաւատքը վստահութիւն, յոյս եւ խրախոյս կը ներշնչէ: Այդ անյողոյդող հաւատքով էր, որ Յամի Տեառն 5-րդ դարու կիսուն մեր նախնիք Վարդանանց Պատերազմը մղեցին Մագոնական պարսիկներուն դէմ՝ «Վասն Քրիստոսի եւ վասն հայրենեաց»:

Հայ անհատը կոչուած է գլխաւոր Մարդ ըլլալու. որուն մասին հեղինակը կը գրէ. «Սէր մասին կրնա՞ն ըսել, «Ահաւասիկ մարդ մը, որ վստահելի է, արդար է, ազնիւ է, փափկանկատ է, մարդ մը որուն «այո»ն «այո» է եւ «ոչը»՝ «ոչ». մարդ մը, որ ճշմարիտ քրիստոնէայ մըն է»:

Վեր. Թութիկեանի յօդուածներուն մէջ կը նկատենք հայապահպանման ծանրաբեռնուածութիւնը, յատկապէս Մայր Հայրենիքէն դուրս ապրող հայութեան համար. «Ինչպէս կրնանք հայ մնալ եւ ի՞նչպէս կրնանք մեր ազգային-մշակութային ժառանգութիւնը փոխանցել մեր յետնորդ սերունդներուն, որպէս զի «հայ ապրինք պատմութեան մէջը»:

Անկասկած, Վեր. Թութիկեանի համար Մայր Հայրենիք՝ Հայաստան աշխարհի վերիվայրումները եւ յատկապէս Արցախի 44-օրեայ պատերազմը եւ անկէ յառաջ եկած բաժանումները խոր ցաւ կը պատճառեն: Փոխանակ մեղադրանքի, ան կը շեշտէ թէ՝ «Ժամանակն է, որ հայրենի մեր պետական ղեկավարները Սոդոմոն Թագաւորին պէս արթնամտութիւնը ունենան Աստուծմէ խնդրելու իմաստութիւն՝ ճշմարտութիւնները ընդունելու, իրողութիւնները տեսնելու, մեր ժողովուրդի ընկերային, տնտեսական եւ քաղաքական կեանքը լաւագոյն կերպով վարելու»:

Հեղինակին յօդուածները եւ պատգամները համեմուած եւ ճոխացած են Աստուածաշնչական համարներով,



Faith, Hope & Love

by Rev. Dr. Vahan H. Tootikian

By Rev. Hendrik Shanazarian*

Faith, Hope and Love/Havadk, Hooys yév Sér is the 48th book from the pen of Rev. Dr. Vahan H. Tootikian. In this volume, he summarizes advice derived from years of studying the Scripture, service in the Middle East, and in the USA. While you can be blessed by reading this book in one sitting, there are thoughts and suggestions in each message that require prayerful consideration and disciplined practice.

In this book, Rev. Tootikian calls for a responsible, meaningful Christian life, which is possible only through personal knowledge of the Lord, regular relationship with Him, and trustful surrender to His teachings and guidance. Humanity is created in God's image, there is meaning in our life, and we are responsible for living with purpose. Everybody is running in this life, but more important than our speed or the distance we run, is the *why* or direction of our run.

As the title suggests, the book is about Faith, Hope and Love and their meaning and importance in our personal life. Quoting from Paul's epistle to the Corinthians, Rev. Tootikian reminds us all through this book that *love is the greatest*. Both in the English and in the Armenian sections, Rev. Tootikian clearly reminds the reader of God's perfect love expressed in the birth, teachings, death, and resurrection of our Lord Jesus Christ. He invites us to follow Christ's example of self-giving, mature love in our daily life, which is possible only for those who know and trust Him.

The book has a message for every season of the Christian calendar. Important theological and social issues come up, but the author's main concern is to encourage and challenge readers to live a responsible and meaningful life. That kind of life is the result of knowing God through the Son, meeting God in daily experiences of regular life, continuous and prayerful study of the Bible, Christian disciplines, worship, and service.

Personal stories from the author's faith journey and change of views due to life experience bring a special richness to the book. In a time when everybody seeks an easier life and does everything possible to be freed from daily tensions, Rev. Tootikian writes that some tension in our life is necessary to help us function better, develop in our personal life, and improve our relationships.

While the book is helpful for everybody at any stage of life, there are chapters the author addresses to Armenian readers that offer guidance for living a balanced life in multiple worlds of the Diaspora. In the Armenian section the author discusses issues of interest to Armenians, and gives advice to church leaders, pastors, and political leaders.

I recommend this book for its advice about personal, spiritual, relational, and communal aspects of your life. It is written by a person who has experienced the ups and the downs of life, who has learned in academia and at the school of life, and who has taught at school, at the church and continues teaching and impacting people's lives through his daily encounters with those around him. Read the book prayerfully, without any rush, trying to find answers to personal questions asked regularly throughout the pages of the book, so you may be able to grow not only in knowledge but in your character and godliness. 📖



* Rev. Hendrik Shanazarian is the Minister to the Armenian Evangelical Union of North America.

Շարունակութիւն էջ 40-էն...

ճշմարտութիւններով, ինչպէս նաեւ պատմական, գրական մէջբերումներով եւ ամէնօրեայ կեանքի օրինակներով: Այս երկէզու 42 յօդուածներն ալ տեսական բնոյթ չունին, այլ՝ գործնական, որ մարդ արարածի կեանքին հետ առնչուած է:

Սոյն հատորին հրատարակութեան բարեբաւարակ առիթով, անգամ մը եւս Աստուծոյ փառք կու տանք Վեր. Դոկտ. Վահան Թութիկեանի անձնուէր ծառայութեան եւ նուիրական կեանքին համար: Լիայոյս եմ որ այս հատորը ընթերցողը նախ ինք պիտի հարստանայ հոգեւորապէս եւ ապա պիտի հարստացնէ իր շրջապատը, հաւատքի, յոյսի եւ սիրոյ ազնուագոյն շնորհքներով: Վարձքը կատար Վեր. Դոկտ. Վահան Թութիկեանին:

Կ'աղօթենք որ Աստուած իրեն պարգեւէ երկար եւ քաջատոյջ կեանք որպէս զի շարունակէ ծառայել ի փառս Աստուծոյ, ի շինութիւն Իր եկեղեցիին եւ ի պայծառութիւն Հայ ազգին: 📖



* Վեր. Սերոբ Գ. Մկրտիչեան

Ատենապետն է Հիւսիսային Ամերիկայի Հայ Աւետարանական Միութեան Հայ Զրիստոնէական Ժառանգութեան Յանձնախումբին:

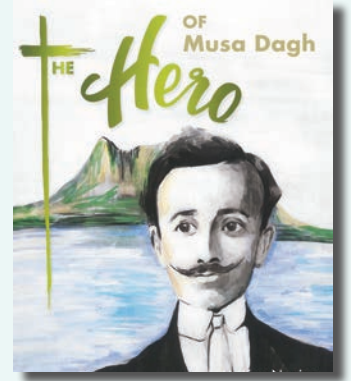
The Story of Musa Dagh Available for Children

Most Armenians are familiar with Franz Werfel's thick book, *The 40 Days of Musa Dagh*, which details the true story of six villages that resisted the Turkish army on the Mountain of Moses. Now, an illustrated children's book has been published by the Armenian Missionary Association of America (AMAA) to reach a younger audience of Armenians.

The Hero of Musa Dagh highlights the efforts of Badveli (Reverend) Dikran Antreassian who organized the villagers to fight the Turks with limited supplies and weapons. After 53 days, the villagers were rescued by a French warship and taken to Port Said, Egypt. The story is told by former Judge M. Kay Nanian and illustrated by Mariam Dashtoyan, an art and theater student in Yerevan, Armenia.

The impact of Werfel's 1933 book was that it was the inspiration for the Warsaw Ghetto Revolt in 1943 by the Jews against their Nazi captors. The book was initially written in German and was banned by Adolf Hitler. The following year, it was published in Hebrew and had a profound impact on the Jews in European ghettos. The book was later made into a movie in 1982 and was also incorporated into the second half of the movie *The Promise* in 2016.

The children's book is available for \$10.00 plus S & H at the AMAA website: <https://amaa.org/featuredbooks/>, or by calling the AMAA at (201) 265-2607. Nancy Rivera will be glad to process your order which will help the AMAA educate a new generation of children about the heroic efforts of one of our own. 🇺🇸



42nd Volume of *Haigazian Armenological Review* Launched

On January 19, two books of the 42nd Volume of the *Haigazian Armenological Review* (HAR) were launched in the Haigazian University auditorium, in the presence of Haigazian University President Rev. Dr. Paul Haidostian, Diaspora member of the National Academy of Sciences of the Republic of Armenia, historian and Honorary Doctor Zaven Messerlian, Rev. Nishan Bakalian, Seminarians of the Mekhitarist Congregation, the editorial board of the *Review*, and a number of book-loving Lebanese Armenian individuals.

Dr. Armen Urneshlian welcomed the public and asked for a moment of silence, honoring the memory of ex-member of the editorial board and advisory committee, Hon. Dr. Jirayr Tanielian. Dr. Urneshlian noted that starting with the 42nd Volume the *Review* will launch two books annually.

He also numerated the novelties the 22nd volume had, namely, the mission statement, the colophon at the end of the 2nd book, and the interview section pertaining to a current critical concern of Armenian Studies, which involved four scientists/experts of the said critical issue.

Silva Papazian, member of the editorial board, read the message of Dr. Hagop Cholakian, due to his absence. Dr. Cholakian considered the *Haigazian Armenological Review* "the only currently published Armenian Studies periodical in the Diaspora that prints the research papers in classical Armenian dictation."

Dr. Antranik Dakessian, editor in chief of the HAR, stressed that the *Review* has been instrumental in redefining the sphere of Armenian Studies and expanding it beyond the classical definitions of philology, linguistics, and historiography. Dr. Dakessian stressed that papers pertaining to current issues as well as other fields of humanities are welcome and have been flowing in quite systematically. Eventually he called on the scholars to come out of self-deceptive comfort zones and act according to redefined concepts.

In his closing words, he focused on the necessity of working hard in the schools "in order to have vigorous young generations who would do extra efforts toward their growth, and development" and called on generating more Armenian-related research articles in diverse languages and offer them abundantly on the social and academic media.

Rev. Dr. Haidostian noted that there are several examples of Armenian setbacks, however, "we also need to acknowledge the successes Armenians are having throughout the world, which boost our morale and determination." He hailed "the besieged *Review* contributors of Artsakh, and all the other scholars of Armenian Studies who are toiling alone or in research centers." He remembered the passing of Dr. Tanielian, thanked the Editorial Board of the *Review* and all the contributors and wished to meet and celebrate "in 2023 with renewed vision and effort on the occasion of the to-be-published two books of Volume 43."

The two books of the 42nd Volume of the *Haigazian Armenological Review* include 67 research papers, scrutiny articles, briefings, unpublished materials, book reviews, and some 30 obituaries. The contributors of the two books come from Argentina, Armenia, Czechoslovakia, Egypt, Greece, Syria, Lebanon, Turkey, and the United States.

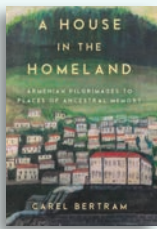
The pdf version of the books and all the previous volumes of the *Review* can be accessed on the websites of the National Library of Armenia, the National Academy of Sciences Library of the Republic of Armenia, as well as Haigazian University. 🇺🇸



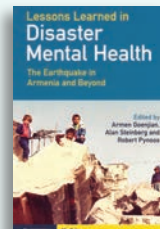
AMAA Bookstore - Featured Books



Armenian English Diglot New Testament
Western Armenian and Today's English version.
Item # 508 - Price: \$15.00



A House in the Homeland: Armenian Pilgrimages to Places of Ancestral Memory
By Caryl Bertram
A powerful examination of soulful journeys made to recover memory and recuperate stolen pasts in the face of unspeakable histories.
Item # 415 - Price: \$25.00



Lessons Learned in Disaster Mental Health - The Earthquake in Armenia and Beyond
A comprehensive overview of the extensive post-disaster mental health recovery program implemented after the 1988 Armenian earthquake.
Written by Dr. Armen Goenjian and the Psychiatric Outreach Team Experts for Armenia
Item # 402 - Price: \$25.00
All Proceeds go to AMAA



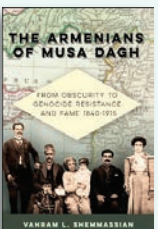
A Century of Armenian Protestantism 1846-1946 (Second Printing)
The author recounts the history of the Armenian Evangelical movement from its beginning to 1946.
By Leon Arpee
Item # 365 - Price: \$15.00



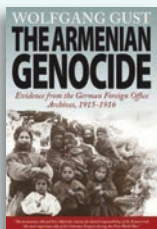
A History of Armenian Christianity (Second Printing)
A fairly objective overview of the Christian pilgrimage of the Armenian people throughout the centuries.
By Leon Arpee
Item # 366 - Price: \$25.00



The Genesis and Early Development of the Armenian Missionary Association of America
History of the founding of the AMAA.
By Rev. Dr. Vahan H. Tootikian
Item # 403 - Price: \$20.00



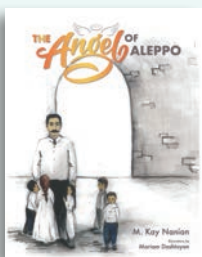
The Armenians of Musa Dag: From Obscurity to Genocide Resistance and Fame 1840-1915
By Vahram Shemmassian, Ph.D.
Item # 408 (paper back) - Price: \$30.00



The Armenian Genocide: Evidence from the German Foreign Office Archives, 1915-1916.
Compiled and edited by Wolfgang Gust
Item # 349 - Price: \$75.00



Յուշամատեն Զայաստանեայց Աւետարանական Եկեղեցւոյ – Memoirs of the Armenian Evangelical Church (In Armenian)
Կազմաւորում եւ խմբագրութիւն՝ Վեր. Դոկտ. Վահան Յ. Թութիկեան
Compiled and Edited by Rev. Dr. Vahan H. Tootikian
Item # 412 - Price: \$20.00



Angel of Aleppo
The story of Reverend Hovhannes Eskijian, who risked his life to save children in Aleppo, Syria during the Armenian Genocide of 1915. By M. Kay Nanian
Illustrations by Mariam Dashtoyan
Item # 410 - Price: \$10.00



The Youth Home of Istanbul: A Story of the Remnants' Homecoming.
By Hrant Guzelian
Item # 357 - Price: \$20.00

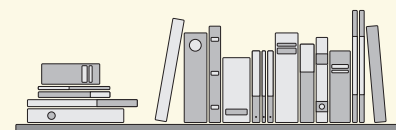
Scan here to visit the Bookstore and order your books



For a complete listing of our Bookstore items and to place orders, please visit www.amaa.org/bookstore or contact AMAA Bookstore: 201.265.2607

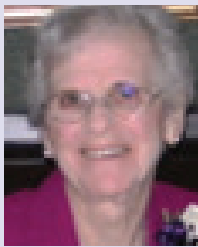
Received With Thanks • Շնորհակալութեամբ Ստացանք

Աստված Հարստրացրեց իմ Կյանքը – Լարիսա Գեւորգյան
90 Տարիներ – Արձակ եւ Բանաստեղծութիւն – Միքայել Եւսուճեան
Անաստան Օրինութիւն – Վեր. Տիգրան Շանլեան
You Were Deaf to Me by Larisa Gevorgyan
Truth-Defined.Com by Berj M. Manoushagian



Marion A. Alajajian

Marion A. Alajajian of Newtonville, PA, a longtime supporter of AMAA, went home to her Savior, Jesus Christ, on November 23, 2022, at the age of 97. Marion was born in Brighton, MA on July 25, 1925 to Charles and Arousiag Hagenian. She and her older brother Joseph attended church services with their mother who was a strong believer in Jesus Christ. When Joseph accepted Christ as his Savior in 1934, Marion also gave her life to Christ. Following her father's death that same year, the family attended the Dover Street Mission in Boston, later named the United Armenian Brethren Evangelical Church and now Watertown Evangelical Church. The congregation relocated to their newly built church in Watertown in 1938. Years later, Marion was so grateful that the Lord led the family there.



Despite difficulties following her father's death, the Lord faithfully provided for the family, even allowing Marion to take piano lessons. She used her musical talent throughout her lifetime to serve and honor Christ. As a young lady, she accompanied the church's men's quartet through which she met her future husband, John Alajajian – a match-making effort by his cousin. John and Marion were married in 1947 following John's Navy service. The couple initially lived in Brighton but moved to Newton in 1950 with Arousiag. Following the sad loss of two baby girls, their first son, Charles, was born in 1952 followed by Philip, David and Karen. Arousiag went home to her Lord in 1959. Although Marion worked five years after her marriage as a secretary, she was happiest as a wife, mother, and homemaker.

Marion's life Bible verse was Philippians 1:6, "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ." She was baptized at age forty upon learning its significance as a testimony of her faith in Christ. She and John brought their children to church and Sunday School each week as well as to prayer and Bible study meetings, Christian boy's and girl's clubs, and VBS. At home Marion instilled the priority of Bible reading and prayer with her young children through daily devotional times. Later in life she continued to be a godly role model for her four grandchildren and later six great-grandchildren. Marion's love for God's Word led her to read through the Bible chronologically each year beginning in the early 1980s until her homegoing. She gave to Christian ministries so that others could know and

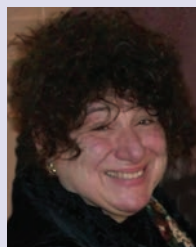
love God and His Word as she did. At church Marion served her Savior faithfully playing the piano and organ for forty years, teaching Sunday School and VBS, and serving on the missions committee, for a time as treasurer.

Marion was predeceased by her husband John and sons Charles and Philip. She is survived by her children David (Lisa) and Karen; her daughters-in-law Hilda (Charles) and Noémi (Philip); her grandchildren Sharon (Jake) Williams, Andrew (Melissa) Alajajian, Stephen Alajajian, and Sarah (Joseph) Diamond; and great-grandchildren Nathan, Amira, Caleb, Emmaline and Jamison Alajajian, and Juliette Diamond. A memorial service was held on January 7, 2023, at Watertown Evangelical Church. 🇺🇸

Alice Helene Gratchian

Alice H. Gratchian of Shelton, CT passed away peacefully on January 25, 2023.

Daughter of the late Frederick S. and Alice Julia (Dadekhian) Gratchian, Alice is survived by her loving sister Barbara Ann Gratchian and her affectionate dog Millie.



She loved teaching and was a dedicated, creative, and devoted teacher who taught primary and middle school students, and also taught French. It all began when she completed her Armenian Educational Studies and was ordained an Armenian Sunday School teacher. This rewarding experience influenced her career path and instilled in her a passion for teaching. She graduated with bachelor and master's degrees, and Sixth Year Certificates in Education.

Alice loved traveling around the World and immersed herself in various cultures while savoring all the features of each country. These travel experiences lead to a second career as a travel agent. She enthusiastically planned trips for her clients and taught them how to be safe and embrace the arts, architecture, and food to help them enhance their cultural horizons.

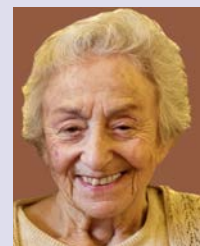
Alice always loved spending time with family and friends, skiing, shopping, cooking, going on cruises, and traveling with them. She loved reading a book at the beach and swimming.

Funeral services were held February 2 at Sts. Sahag & Mesrob Armenian Apostolic Church in Providence, followed by burial in North Burial Ground Cemetery.

Memorial donations to benefit the AMAA's Armenian Children's Milk Fund may be made to the AMAA. 🇺🇸

Arpi Touryan Haleblian

Arpi Touryan Haleblian of Saratoga, CA, known by her name at birth as Sirarpi, went to meet her Lord on November 11, 2022. She was 84.



Born in Ramallah, Palestine on April 9, 1938, she and her family moved to Beirut, Lebanon as Palestinian refugees. She graduated from Central High School and in 1957, immigrated to Pasadena, CA. She graduated from USC in 1962 with a degree in Zoology and received her teaching Certificate a year later. In 1961, she married her high school schoolmate John Haleblian. John's profession took them to San Jose and eventually to Saratoga, CA.

Arpi shared her love of zoology by volunteering to lead children's tours in Ano Nuevo and Fitzgerald Marine Reserve. For 25 years she delighted in teaching children about the sea animals she loved so much. Her enthusiasm and hands-on learning experience delighted hundreds of children.

Her daughter, Arpenny, said "My mom was one of the strongest Christians I have ever met. In her last days in the hospital, even amid extreme pain, she praised God loudly, quoted scripture, and prayed. It was an honor to witness her faith shining through her frailty." John and Arpi were married for 61 years, and their deep devotion to one another and to God's people was beautiful to behold. Arpi grew up in a loving Christian family and dedicated her life to serve the Lord both at church and doing social work among needy Armenians and eventually with the Hispanic community, where she became proficient in Spanish.

Arpi's first 10 years in Cupertino were spent working with Father Vazken Movsesian at St. Andrew's Apostolic Church. She played the organ and led Bible studies, earning the love of the community as "truly one of God's angels, a messenger of peace and love" attested to by Father Vazken in a special memorial.

Arpi and her husband were also active members of the Calvary Armenian Congregational Church in San Francisco where she played the organ and led women's Bible studies. She quickly earned the love and admiration of CACC congregation with her untiring devotion to the Lord's work and by providing services to the needy.

As the Republic of Armenia opened, Arpi and John worked diligently through the non-profit organization BAFA (Bay Area Friends of Armenia). With BAFA, they took many trips to Armenia, from 1992 to 2015. "My beloved sister, Sirarpi, was an angel in 'disguise,' always

caring, ready to walk the second mile whenever help was needed,” writes Kenell Touryan.

Arpi is survived by her husband John (Janig) of Saratoga, daughter Arpeny and son-in-law Jim, of Mountain View, CA, son Jerayr and daughter-in-law Marine, of Glendale CA, and four grandchildren. As stated by Father Vazken, “Arpi offered her God-given talents to make the world more beautiful, whether through music, teaching about nature, or sharing the Word.”

Joseph M. Iskikian

Joseph M. Iskikian of Woodside, CA passed away peacefully in his sleep on November 19, 2022. He was 99.

Joseph was born in Beirut, Lebanon on April 2, 1923, the fifth of seven children, to Manoog Iskikian and Ovsanna Sivian Iskikian. He attended the local Armenian Evangelical School (“Achanak”) and graduated from high school with high honors in 1942. Due to his family’s financial situation, Joseph did not attend college; at the age of 19, he started working for the British Army in the accounting department. At the age of 23, with his people skills and fluency in five languages, Joseph was able to secure a job with the United States Government at the American Embassy in Beirut. This new position was in the legation department, where he worked to secure citizenship papers for many Armenians and Lebanese who immigrated to the United States.

Joseph married Haigouhi Jamgotchian in Beirut in 1950; they were blessed with two children, Rhoda in 1951 and John in 1955. As political unrest continued to grow in Lebanon, Joseph helped many relatives and friends relocate to the United States between 1958 and 1962. In 1962, he and his family immigrated to the United States and settled in the San Francisco Bay Area.

Despite having worked for the American Embassy for 16 years in Beirut, Joseph did not gain American citizenship immediately. As he worked toward his own citizenship, he chose hospital work as an accountant; all the while, taking various evening correspondence courses. Joseph continued to serve the general public with empathy, diligence, and patience for 25 years, in different hospital and credit manager roles in San Francisco and San Jose. Following retirement, Joseph came back to work for a large law firm in their collection’s office, until the age of 75. In addition, he also took computer courses through his 80s, becoming proficient and enjoying his new skill.

Joseph’s church affiliations were always of paramount importance. As a youth in Bei-

rut, he was involved in church music and youth ministry. During the mid-60s to early-70s, he was active with The First Church of the Nazarene in San Francisco as their Congregational Song Leader, and their Gospel Music Soloist. He was also a Church Council Member for many years and served as the Church Treasurer for several terms.

In 1990, Joseph and Haigouhi joined the Calvary Armenian Congregational Church in San Francisco and were quite active in various areas within Calvary. He served on the Council for one term and as Deacon for a couple of terms. Gospel music was his favorite ministry; he enjoyed teaching choruses to the Sunday School children and taught Armenian language adult courses to Armenians and non-Armenians. He found peace and substance in encouraging the Youth in their church.

Their daughter Rhoda lost her battle with brain cancer and passed away on March 28, 2001. Her loss left a tremendous void in their lives; however, Joseph and Haigouhi looked to their strong faith and trust in the Lord to guide them forward.

Joseph continued to stay in his own home with care being provided until 2017 when he moved to Ararat Assisted Living Facility in Mission Hills, CA. There he enjoyed his independence until 2020 where he was moved to the Skilled Nursing Facility and continued to receive excellent care from the staff. The last two years were particularly difficult on Joseph with various ailments and progressive difficulty in hearing and vision. Joseph is survived by his son, John, daughter-in-law, Kerry, three grandchildren, Spencer, Maral, Christiana, her husband Daniel and their two sons, Ezekiel and Isaiah.

A memorial service was held December 3 at the Calvary Armenian Congregational Church of San Francisco.

Avedis Khachadurian, M.D.

Avedis Khachadurian, M.D. of Princeton, NJ, a professor and a pioneer in cholesterol research and beloved husband and father, passed away on September 22, 2022. He was 96.

Dr. Khachadurian was born in 1926. He graduated from the American University of Beirut, where he became a professor of biochemistry. He showed that children with signs of hypercholesterolemia had inherited two aberrant genes leading to overproduction of cholesterol and premature death from coronary artery disease. These seminal observations defined the disorder known as

homozygous familial hypercholesterolemia and eventually led to extraordinary advances in cholesterol therapeutics.

In 1972, he was appointed the founding Director of the Division of Endocrinology at Rutgers Medical School in New Brunswick, NJ. He continued his research, cared for patients, and trained over 30 endocrinologists. In 2012, he was honored with the Distinguished Achievement Award by the National Lipid Association. His wife Laura was an enormous asset to his career and achievements.

Harold George Nahigian

Harold George Nahigian, former AMAA Board member, and a longtime resident of La Cañada Flintridge, CA, passed away on October 13, 2022. He was 93.

Born November 25, 1928, in Los Angeles to George and Susie Nahigian, he was the oldest of two sons. Harold and Floyd grew up in Highland Park attending Latona Avenue Elementary School and Franklin High School. Harold attended the University of Southern California and became a lifelong USC Trojan fan. At USC, he received a Bachelor of Science degree in General Business and a Master of Business Administration degree. Harold also earned a General Secondary Teaching Credential, and taught business subjects in high schools and community colleges in Los Angeles.

Harold and his family were active members of the Armenian Gethsemane Church along with many of his cousins. While attending youth meetings, he met his wife, Queenie Harutunian. After a brief courtship, they were married on June 21, 1952.

Two months later, Harold was called by the United States Navy to report to Naval Officers’ Training School in Newport, RI. Upon completing his training, he was stationed for four years in Yokosuka, Japan following the Korean War, where Queenie ultimately joined him.

In 1957, Harold and Queenie returned to Los Angeles and started their family. While teaching at a local community college, Harold was introduced to the concepts of financial investing and saving for retirement. He earned his securities license in 1958 and transitioned to the financial services field. In 1983, he and a few veterans of the financial services industry started Financial Network Investment Corporation. He was a Regional Director of Financial Network and its successor company, Cetera Advisor Networks, for nearly 40 years. Harold’s passion was to serve both his financial advisors and his numerous clients, taking



a personal interest in each of them. He found fulfillment in his career and was involved in the business until his death.

Harold was an active member of the United Armenian Congregational Church of Los Angeles. He served as Moderator and as a member of the Board of Trustees for multiple terms. When the church was remodeled, Harold and Queenie donated a new organ and pipes for the sanctuary. Harold was involved with the Armenian Missionary Association of America. He was elected multiple times to the AMAA Board of Directors and shared his expertise on the finance committee.

Harold was proud of his family. He always showed interest in his grandchildren and didn't hesitate to lovingly offer them advice. His enthusiasm for travel was motivated by his curiosity about seeing new places and meeting new people. Combining his love of family and travel, he and Queenie took all their children and grandchildren on family trips to Hawaii, China, and Thailand.

Harold lived a full life that was built on his steadfast faith in Christ, love of family, and service to those around him. He will be missed by his family, friends, and all those who knew him.

Harold leaves behind his wife of 70 years, Queenie Nahigian, their children Steven Nahigian (Carolyn), Susan Phillips (Albert), and Karen Sarian (Ronald), ten grandchildren, five great-grandchildren, a niece, and a nephew.

A memorial service was held on December 1 at the United Armenian Congregational Church of Los Angeles. 🇺🇸

Sylvia Anne Papazian

Sylvia Anne Papazian of Holmes, NY passed away on December 8, 2022, at the age of 90.

Born on a farm in Methuen, MA in 1932, to Rev. Socrates and Anna Mackitar, Sylvia spent most of her life in suburban Bergen County, NJ. A successful businesswoman and kindhearted individual, she was married to Jack Papazian, a Columbia University graduate and talented engineer, from 1954 until his death in 2019.

Jack and Sylvia were longtime residents of Montvale, NJ, and later, Upper Saddle River, NJ. They first attended the Armenian Presbyterian Church of West New York, NJ (currently in Paramus, NJ), where Sylvia's father was the pastor. After moving to Upper Saddle River, they became active in the local Old Stone Church.

Sylvia graduated from Memorial High School in West New York, NJ in 1950. For one year, she attended McDowell School of Fashion Design and later enrolled at Rockland Community College (evenings) for one year,

completing various courses in preparation for her many future positions.

From 1957 until 1961, Sylvia was employed in various positions at banks in Union City, NJ and Hackensack, NJ. She began her professional career at ITT Systems in Paramus, NJ, (1963-69), where she worked as Secretary/Administrator in both the Engineering Group as well as the Sales Group. In 1969, Sylvia worked at Western Union Technology in Mahwah, NJ, as an Administrative Assistant to the Director of Engineering. She left the company to study computer technology at Sigma Physical Distribution.

For 25 years, starting in 1971, Sylvia was a dedicated employee at Lehn & Fink Products (later called Reckitt & Colman), in Montvale, NJ. To celebrate her 20th anniversary at the company (1991), in appreciation for her numerous contributions, she was awarded a plaque. Working in various pension-related capacities throughout the years, she retired in 1996 as Head of Pensions.

After retiring from the corporate world in 1996, Sylvia pursued a successful career in real estate, working at Coldwell Banker of Montvale for many years. In addition, she was a knowledgeable source for antiques and other collectibles, which served as an interesting hobby in her later years.

On weekends, Jack and Sylvia enjoyed traveling to their Charlestown, RI summer cottage, which they had purchased in the mid-1970s.

Sylvia is survived by her sister, Gail Keyishian, Gail's husband, Paul, and their children, Paul Jr. and Roxanne, along with many relatives and friends, who will truly miss her.

A memorial service was held at Basralian Funeral Home in Oradell, NJ on December

13, followed with internment at George Washington Memorial Park in Paramus, NJ. 🇺🇸

Zohrab Semerjian

Pastor Zohrab Semerjian of Montreal, Canada, unexpectedly passed away on December 5, 2022. He was 73.

Born in Tripoli, Lebanon on March 25, 1949, Zohrab, the son of Sempad and Armenouhy



Semerjian, was raised in Damascus, Syria. After completing his secondary education in Damascus, he continued his education at Haigazian College (University) majoring in English literature. Upon graduation, he was employed by Loyd's Insurance as company representative in Damascus, Syria.

In 1981, Zohrab married Shake Tovmasian in Anjar, Lebanon. Over the years, God blessed them with three daughters, Armig, Hasmig and Ruth.

Recognizing a call to ministry, Zohrab tirelessly served the Lord for 35 years in Damascus, Syria. Besides his primary ministry in the Brotherhood church, he also faithfully served on the Armenian Evangelical pulpits, traveling countless hours by bus to minister in the city of Homs. Pastor Zohrab Semerjian was a humble servant of the Lord.

His funeral was conducted in the presence of seven pastors at the Armenian Brotherhood Church on December 10, in Laval-Montreal.

May the comfort of the Holy Spirit rest upon his beloved wife, Shake, his daughters, sons-in-law, grandchildren, and his extended family. 🇺🇸

The AMAA Board of Directors and staff wish to extend their heartfelt condolences to the families of the following deceased friends.

* Sona Apelian
Reseda, CA

* Armand Avakian
Ramsey, NJ

* Anahid Boyajian
Pawtucket, RI

* Edward Buchakjian
West Chester, PA

* Roger Gertmenian
Pasadena, CA

* Aram Kakousian
Dearborn Heights, MI

Lydia Necessian
North Hollywood, CA

* Krikor Tashjian
North Hollywood, CA

* Nubar Tchilinguirian
Brielle, NJ

* Max Torosian
Fresno, CA

Berj Zamanian
Burlington, MA

* Memorials designated for AMAA

ARMENIAN MISSIONARY ASSOCIATION OF AMERICA



BREAKING THROUGH THE DARKNESS WITH LIGHT

Chronic power outages have long been a way of life in Lebanon and the crisis does not appear to have a solution arising anytime soon. People, businesses, and institutions have had to rely on expensive private generators as the electricity crisis has worsened exponentially in the past year. Can you imagine yourself having to rely on only one hour of electricity within 24 hours of each day?

The benefits of this solar project extend beyond turning on the lights. It is addressing a crucial need. The ramifications connected to the daily disruption of electricity are far-reaching.

With the alternative solution of solar panels, precious funds spent on cash-guzzling fuel and noise-polluting generators will be replaced with "greener" and renewable energy. The installation of the solar grids includes a thermal energy storage system so that the system operates continuously and generates electricity efficiently as well as a component converting the current hot water systems into solar for cost efficiency and a decrease in the carbon footprint.

The direct beneficiaries of this project are various institutions in Lebanon and Syria, including the Union of Armenian Evangelical Churches in the Near East (UAECNE) Headquarters, schools, churches, a boarding school, the Center for Armenian Handicapped, the Social Action Center and KCHAG youth camp. To date, panels have been installed at several locations, but funding is still needed to complete this project which has a projected cost exceeding \$460,000 in Lebanon and \$500,000 in Syria.



Lend your support and help fund this ongoing project! Your gift will help complete the installation of this innovative way of overcoming a major quality of life challenge in Lebanon and Syria.

To make a donation visit amaa.org or mail your checks to: Armenian Missionary Association of America
31 West Century Road, Paramus, NJ 07652 - Memo: Solar Panels

SCAN
HERE





Armenian Missionary Association of America
31 West Century Road
Paramus, NJ 07652

Non-Profit Org.
U.S. Postage
PAID
Paramus, NJ
Permit No. 55



**Edward Avedisian watches over a student reading her Armenian textbook
at the Khoren and Shooshanig Avedisian School in the early 2000s.**